

THE
Baptist Magazine.

AUGUST, 1820.

MEMOIR OF THE REV. SAMUEL ROWLES,
LATE OF COLNBROOK.

THE subject of this brief Memoir was not extensively known, even in the denomination to which he belonged: by those, however, who were best acquainted with him, he was considered a man of great worth; a judicious evangelical minister, and a humble upright Christian. In his *life*, he “adorned the doctrine of God our Saviour;” and in his *death*, depended alone upon the promises of HIM, “who abolished death, and brought life and immortality to light through the gospel.”

Mr. Rowles was born at Wootton-under-edge, in Gloucestershire, in October, 1743. His parents died when he was very young. The first period of his life was employed in the clothing business. The following simple statement was written by himself, but at what period of his life does not appear:

“I was left an orphan at twelve years of age, a thoughtless, helpless boy. How various the scenes through which I have passed since that day! The number of my sins and of my mercies is past finding out! Young as I was, I had a heart of folly; and the reward of folly had been my portion, had the Lord given

me my own way. For more than seven years I followed my own pursuit, or did what I chose, till the spring of 1763, when I was very unexpectedly led to hear the gospel, from Mr. B. Francis, at Horsley. *This* I continued only a few weeks; for finding the path too strait, I left it, till April, 1764. In this absence from the word, I had a new companion, which I had never known before, a *guilty conscience*, and a restless mind. Fear of some sins which I forsook; but no love to God, no knowledge of Christ, nor faith in him. Some time after I returned to Shortwood, to hear a funeral sermon preached by Mr. Francis for an aunt of mine. By her request, the text was, Philippians iii. 4: ‘*And be found in him.* Then, for the *first* time, I found the word precious, and was willing to be found in him too; and was enabled to cast myself upon him as being such a Saviour as I needed. That was the time of my experimental engrafting into Christ; but to this hour I have been a stranger both to the terrors and joys which I have heard many others express. Nor have I brought forth fruit so much as *thirty-fold*; yet, by the grace of God, I am what I am,

Christ is my hope, and shall be till I die. By Him I stand in his vineyard, barren and withered as I am;—and to him I look to perfect his own work in the day of Jesus Christ, that I may not be a cast-away at last. Clouds and darkness are round about me; but HE, the great Sun of Righteousness, can and will make darkness light, and crooked things straight, and give me peace in his name."

Mr. Rowles was introduced to the ministry in 1765, when he was about twenty-two years of age, by the excellent minister who had been the instrument of his conversion, and by whom he had been baptized and added to the church at Horsley. A most intimate connexion subsisted between him and Mr. Francis: their letters of correspondence always commenced with the tender epithets, "Dearly beloved son," and "Dearly beloved father."

Mr. Rowles was sent to the Academy at Bristol, October 17, 1765, where, for about three years, he had the advantage of the example and instruction of the Rev. Dr. Caleb Evans. On leaving the Academy, he first settled at Bampton in 1767; in 1776 he removed to Rotherhithe near London, where he continued till 1783, when he removed to Chard, and remained there fourteen years. In 1797 he went to Canterbury, where he remained four years. For the last eighteen years of his life he resided at Colnbrook, till he finished *his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.*

A memorandum, written July 20, 1815, contains a curious statement of his preaching labours. "It is now fifty years since I began speaking from a text of

scripture. My first text was Psalm xlv. 4: it was proposed by some of the friends at Horsley. According to my book, I have spoken 7185 times, but with what success I shall know hereafter. Mr. Morgan of Bridgewater, Dr. Fawcett of Yorkshire, and Mr. Martin of London, each began two years before me."

Mr. Rowles met with many trials and difficulties both at Rotherhithe and Canterbury. When he went to Colnbrook, there were but few persons in the congregation; but during his ministry, it so much increased, that it was found necessary to enlarge the meeting-house, by erecting galleries. Many members were added to the church, and he spent his last days in peace and comfort.

The following description is from the pen of one who was intimately acquainted with him.

"His humility was conspicuous: he *esteemed others better than himself*. He was sound in the faith, and remarkably exemplary in his conduct. He was favoured with much nearness to God. *Meditation* on his word was his daily delight; and seldom, I believe, *if ever*, did he go to *rest* without *some portion* of it upon his mind, which frequently engaged his thoughts in the hours of sleep. In every relation of life he shined with peculiar lustre. It may be truly said of him, that he was a walking witness of the truth which he preached. All his goings were marked with circumspection. The *mutual attachment* that subsisted between him and the people of his charge at Colnbrook, was exceeding strong. His memory, I believe, will be long held by them in veneration. They showed him every possible re-

spect to the last; and *their* kindness is still continued to his widow. I have often heard him say, when speaking of his people, how he loved his *little family*; that he had spent the last eighteen years of his life with them with more peace and pleasure than any *preceding* part of his ministry. Even those persons in the town who are decided enemies to the truths he preached, yet were constrained to say, 'He was a good man; that they never saw his fellow!'—He most certainly was an uniform consistent character. He was not a stranger to inward conflicts, and had a deep acquaintance with the depravity of his heart. He was often rejoicing in prospect of that rest into which, through grace, he is now entered. How often have I heard him repeat those lines:

'There I shall see his face,
And never, never sin!'

His health had been declining for more than a twelvemonth; but he preached twice on the last Lord's-day, with comfort to himself and the people, from Isaiah lxii. 12. '*Sought out, a city not forsaken.*' The more immediate cause of his death was his falling down stairs on the 24th of January, 1820. He was confined to his bed till the 28th of the same month, and about eleven o'clock in the forenoon he closed his eyes on time. During the few days of his confinement, he was visited by numerous friends, who were astonished and gratified in hearing his conversation, always extolling the riches of free and sovereign grace! He more than once said to his son, and with a peculiar *emphasis*, 'My son, may you be *separated* for God.' At times he was delirious and *convulsed*. On the

Thursday, towards evening, he requested one of the members to read the 12th chapter of John, to which he attended with great composure; and then *himself* engaged in prayer, in a manner which struck all present with surprise. One of the deacons being present, made this remark: 'I have often heard him pray with great acceptance, but never any thing like this: so correctly, and with such solemnity and fervour.' He passed a restless night, often inquiring what hour it was; in the morning, near eleven o'clock, he earnestly desired to be had out of bed. When seated in a chair, his countenance sensibly altered, and for a few minutes it appears the enemy was suffered to throw his *last dart* at him. He said, '*I hope I shall not be left in the hand of the enemy.*' He then continued silent for some time; at length he broke out with a loud voice, as if in an ecstasy, '*Rest! rest! a hope full of immortality and eternal life! I shall be in glory to-morrow!*' Mrs. Rowles said, 'I should be glad to go with you.' His answer was, '*an END DESIGNED;*' intimating that her life was spared for the good of the family. Unable to proceed, he was immediately removed to the bed, where he sat up, with the help of friends, about a quarter of an hour. He then closed his eyes without a struggle or a groan, and with such a sweet smile on his countenance, as I think will not be soon forgotten by the persons who were present. He died January 28, 1820, and on the 4th of February he was interred in the middle aisle of the meeting, at the church's *request and expense*, to manifest, in all the ways they could, their respect for him, (no one having been buried

there before.) Mr. Upton, of London, spoke at the interment, and preached the funeral sermon the same evening to a crowded house, from ‘*Such were some of you, &c.*’”

Mr. Rowles published several pamphlets, with the following titles.

Appeal to the Sober Reflections of John Martin.

Remarks on Dr. Priestley's Letters to Dr. Horsley.

Revealed Religion asserted; &c. to Dr. Priestley.

Free Grace and Satisfaction defended. Answer to Mr. Isaac.

Thoughts on the Love of God: A Letter to the Western Association.

Second Letter to the Western Association.

Remarks on Calvinism refuted: Addressed to Dr. Tomline, Bishop of Lincoln.

A Letter on Baptism, at the Request of a Friend.

Thoughts on Divine Truth.



SKETCH

OF

A SERMON

BY THE

REV. JOHN MACK,

AT SION CHAPEL, JUNE 21, 1820.

I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth,
Acts xiii. 47.

WHEN the Gospel was first preached, great prejudices existed against its being carried to the Gentiles; but it was carried to them, and they received it, and glorified the word of the Lord; and the Jewish Christians held their peace, and glorified

God, saying, “Then hath God also to the Gentiles granted repentance unto life.”

I. Christianity dispels from the world the moral darkness in which it is involved.—It is more luminous than Judaism. The first Christians could say, “The darkness is past, and the true light now shineth.” “Moses put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” The prophets saw the promises afar off; theirs was a dispensation of comparative darkness; but the Sun of Righteousness is now risen, and the shadows have fled away.—But if it is light when compared with Judaism, much more when compared with Paganism.

1. It exhibits the true character of the Supreme Being.—The religion of the heathens is a system of gross idolatry. There are in it some feeble remains of the patriarchal religion; but they changed the truth of God into a lie, and the glory of the incorruptible God into an image made like to corruptible man. The heavens declare the glory of God, and he is visible in his works; but though visible, he is not actually seen without the light of revelation. Whatever infidels may say, had it not been for the light of divine revelation, we should have been as gross idolaters as our forefathers. The sages of antiquity did not know the true God: he was to them “the unknown God.” But the Gospel reveals the unity, and the natural and moral perfections of the Deity. It represents him,

not as a local Deity, but as the Sovereign of the universe, "the Lord of heaven and earth, who dwelleth not in temples made with hands, and who giveth to all life, and breath, and all things;" not as indifferent to the happiness of his creatures, but as the Fountain of goodness, who not only giveth rain and fruitful seasons, but "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" not as an impure being, like the gods of the heathens, but as "glorious in holiness." "God is light, and in him is no darkness at all." "God is love; and he that dwelleth in love dwelleth in God, and God in him." In a word, the knowledge of God is the foundation of piety and virtue.—Also the way in which he is to be worshipped. Not like the libidinous, unjust, and cruel gods of the heathens, with human sacrifices; but with a heart purified by faith, in the name and through the mediation of his dear Son, our services being perfumed by the incense of his merits and intercession.

2. It comes down to the natural powers of human nature. It reveals to man the misery of his fallen condition, and it reveals the remedy. They who reject it, therefore, are without excuse. It is true it does not come down to man's moral ability: they who maintain this, are proud and arrogant; for this would be to deny human depravity. On the contrary, it is the direct aim of the word of God to abase the pride of man. It informs us that man is "conceived in sin;" "estranged from the womb;" that he "goes astray as soon as he is born;" that "foolishness is bound in the heart of a child;" that "the heart is deceitful above

all things, and desperately wicked;" and that "there is none that doeth good, no not one."—It also shows the requirements of the divine law;—the exposedness of unbelievers to final and everlasting misery;—the way of escape from the wrath to come—"through this man is preached unto you the forgiveness of sins;" "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." The way of salvation is clearly revealed. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The word is nigh thee, even in thy mouth, and in thy heart; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." It informs us that "Christ is the end of the law for righteousness to every one that believeth;" that "a man is justified by faith without the deeds of the law." It shows the excellence of the ransom; "ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot;"—and the invaluable nature of the heavenly inheritance; "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The heathen sacrifices are without effect: but the sacrifice of Christ has fully answered the purpose for which it was intended; it saves the worthless, the helpless, and the hopeless. It requires of the sinner no qualification for mercy but a conviction of his misery: all that is meritorious has been

performed by the Saviour. We are by nature estranged from God; but in Christ he draws near unto us; he is a reconciled parent; his "anger is turned away;" and though, from the holiness of his nature and the sinfulness of ours, he is "a consuming fire," yet "if we return unto him he will have mercy upon us," yea, "he will abundantly pardon;" and we shall then "serve him acceptably with reverence and godly fear."

3. It reveals an excellent system of ethics. How vile has the state of morals always been in the heathen world! Indeed maxims of morality are to be met with in the writings of the ancient philosophers; but they had no standard; every one had a system of his own. The *law* of nature is always the same, and accords with eternal truth; but the *light* of nature is defective, and varies in different men. Their light served only to render darkness visible. "Oh," said some of them, "that God would commission some eminent person to show us the right way!" What they desired, Christianity has effected.—Their morality also was defective in its motives. It only amounted to friendly advice: it did not assume to be the injunctions of the Deity. But the motives of Christianity are the terrors of the law, the attractions of the gospel, the doctrine of the atonement, the evil of sin, the satisfaction which has been rendered to the divine justice, and the divine fury which will be poured out upon the finally impenitent. Can a lofty spirit, or a haughty deportment, comport with such a system? Does not the consideration that the death of Christ is our life lay the axe at the root of selfishness?

And what is pride but selfishness? It sometimes indeed assumes the name of magnanimity; but true magnanimity consists in studying to promote the happiness of others. How excellent are the motives of the Gospel! "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Be ye, therefore, followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." "As the church is subject unto Christ, so let the wives be to their own husbands in every thing." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "Children, obey your parents in the Lord." "Servants, be obedient to them that are your masters according to the flesh, as unto Christ."

4. Christianity affords a clear and certain discovery of a future and eternal state of retribution. Concerning this Enoch, the seventh from Adam, prophesied; of this Job spake; and for this the patriarchs looked; but it does not stand forth so prominently as in the New Testament. "Our Saviour Jesus Christ hath brought life and immortality to light through the Gospel." Christianity is the religion of eternity.

II. The Religion of Jesus Christ is universal: he was to be "for salvation unto the ends of the

earth.”—We know not the reasons of the divine wisdom for delaying the accomplishment of this promise. That he should, however, be for salvation at all is an act of sovereign mercy. When the first moral sun was annihilated at the Fall, God was under no necessity of creating a second. But though this promise is delayed, it shall be accomplished in due time;—“the stone cut out without hands shall become a great mountain, and shall fill the whole earth.”

1. It is in its own nature adapted to be the religion of the whole earth.—The temple-service was confined to Jerusalem; but we can assemble in a barn, or in the open air, to worship that great Being, who regardeth not the place, but the heart; and who now only requireth that his worshippers worship him in spirit and in truth. It is suited to every modification of human guilt; to the moral and the profane;—and to persons of every description; to the rich and the poor, the Barbarian, the Scythian, the bond, and the free. Sinners are invited to receive it as such. It is as free as water in the parched desert to the thirsty traveller. All are equally welcome. “Whosoever will, let him take the water of life freely.”

2. Ever since the first promulgation of Christianity, the way has been preparing for its universality.—What opposition did the simplicity, the fortitude, and the other virtues of the primitive Christians surmount! How much also was effected at the Reformation! And although it is to be lamented that so little has yet been effected, yet

3. There are numerous predictions which remain to be accomplished. “The heathen are to

be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.” “The mountain of the Lord’s house shall be established in the top of the mountains, and all nations shall flow unto it.” And “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” We will add then, in the words of the psalmist, “Blessed be his glorious name for ever and ever: and let the whole earth be filled with his glory; Amen, and Amen.”

IMPROVEMENT.

1. How many thousands are there who are ignorant of the way of salvation! Behold the hundred millions in Hindoosthan, and the 400 millions in Japan and China, ignorant of the Gospel, worshippers of idols, and wicked in their lives; who are destitute of comfort under affliction, and at the hour of death.

2. It is our duty to do all in our power that the gospel may be preached to every creature. This is the duty not only of ministers, but of every Christian. “He that gathereth not with me,” says the Saviour, “scattereth abroad.” Enable your fellow-creatures to draw water out of the wells of salvation. Enable them to hear the Scriptures, every man in his own tongue wherein he was born.

3. The distinguishing goodness of God towards you demands the greatest sacrifices from you. If you neglect your duty towards your perishing fellow-creatures, how great will be your guilt! But whilst you send this salvation to others, see to it that you receive it yourselves.

4. Let us be more than ever

importunate in prayer for the divine blessing upon the means used for the conversion of the heathen. All depends upon God. Without him Paul will plant and Apollos water in vain. "Except the Lord build the house, they labour in vain that build it." But if our endeavours be suitably accompanied with our prayers, then we have reason to expect that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

PRAYER-MEETING

FOR THE

MISSION,

AT

EAGLE-STREET MEETING-HOUSE,

JULY 22, 8 A.M.

AFTER prayer by the Rev. Messrs. Shenstone, Tilly of Forton, and Tyso of Wallingford, the Rev. Dr. Steadman addressed the assembly in a most impressive manner on the leading principles upon which the Mission was originally formed. The following must be considered as a very faint and imperfect sketch.

If (said he) I were to choose any text, it should be the words of the Apostle Peter, *I stir up your pure minds by way of remembrance*. This is not unnecessary; for there are many things of which even pure minds require to be reminded.

Permit me to lead you back to the origin of our mission.

The great object of it was, that God might grant to the Gentiles repentance unto life. It was not the bringing over of a country to the profession of the Christian religion, but of individuals to real Christianity.

Our first Missionaries were ignorant of the degraded state of India. They were comparatively ignorant of what our children are now acquainted with. But if they had then fully known their gross idolatries, their shameless obscenities, their horrid cruelties, their infanticides, their burning of widows, and other nefarious practices, they would have said, Could we abolish all these, yet as long as they remain ignorant of Jesus Christ, and unsubdued by divine grace, nothing comparatively is done. We will rejoice in the former as far as it goes, but our main object which we desire unremittingly to pursue is the salvation of the soul; repentance toward God, and faith toward our Lord Jesus Christ; that they may be acquainted with their moral disorder, their exposedness to the divine anger, and the remedy for their desperate malady.

My dear brethren, let us adhere to the same object; let our hearts concur with theirs, and let our hands go with our hearts. What evils has a departure from this first principle occasioned! First, a gradual decay of piety, attended by a mere external profession made by nominal Christians, and then a national establishment. National establishments did not start up into existence at once: there would have been a universal feeling of horror at the very idea; there would have been a general recurrence to the words of the Saviour, My kingdom is not of this world; it would have been said, "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost. Shall we seek temporal aggrandizement, who profess to be strangers and pilgrims on the earth?" It was not until Chris-

tian piety had declined that a way was made for the introduction of this grand corruption. And if ever our Missionaries should pursue any thing short of the salvation of the souls of men, a mere external profession will ensue. God forbid, therefore, that they should be content with any thing short of the real conversion of the heathen! My esteemed brother (Mr. Mack) showed last night that Christ was to be for salvation unto the ends of the earth;—not merely for emancipation from the fetters of superstition, but for restoration to Jesus Christ—for the salvation of the soul—for everlasting salvation. This consideration should guide us in all we do. It should particularly guide us in the choice of Missionaries. One indispensable qualification is, a concern for the salvation of men. Without this, the greatest talents will be of no avail.

I would also remind you that our brethren were convinced of the absolute necessity of the influences of the Holy Spirit to give their labours effect. At the origin of our mission, means were used; a small contribution of £13 2s. 6d. was raised; the intention was made known; our brethren read and wrote; and nothing was neglected that was likely to subserve the cause: but they were fully aware, that unless the hand of omnipotence were stretched out, all would be in vain; that the regenerating work of the Holy Spirit was as necessary as redemption by Christ; and whilst the death, the burial, the resurrection, and the ascension of the Saviour attracted their regard, they equally saw the necessity of the promised outpouring of the Holy Spirit. The same conviction should be united with all our

endeavours and prayers. In this way the poorest Christian may render his assistance. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him!"

Let me also remind you of the consistency maintained by our brethren. Whilst they sent the gospel abroad, they did not forget their own country. It was objected to them that Britain would be neglected. But so far was this from being the case, that home missions then arose.

Again. Whilst they sought the salvation of others, they looked well to their own salvation, and that of their families. Let us do the same. Personal religion is as necessary in this country as in India.

If we do these things, the greatest obstacles, though comparable to a great mountain, before Zerubbabel shall become a plain; and he shall bring forth the head-stone with shoutings, crying, Grace, grace unto it.

The Rev. John Saffery of Salisbury concluded the service with prayer.



ANSWERS

TO

"*QUERIES ON BAPTISM.*"

To the Editors of the Baptist Magazine

To the "*Queries on Baptism*" proposed by J. J. in one of the periodical publications for May, I beg permission to submit the following answers.

He asks, 1, "Is there any

instance in scripture of the baptism of an adult person who descended from Christian parents?"

It might be observed, that there is just the same theological importance in this question, as if we should ask, whether the scriptures record the baptism of adult persons who descended from Sadducees, or Publicans? If such instances as are required by J. J. did ever occur during that period of the Christian church, of which the scriptures give us the history, it is exceedingly improbable that any notice should be taken of them. In their system and writings the apostles most expressly disclaim all respect to national, civil, and family distinctions; and lay the whole stress of the Christian character on the new birth, with faith, repentance, love, and obedience, as its evidence. In their estimation, therefore, the circumstances of a man's natural birth must have been perfectly trivial. Is it not indeed passing strange, and a lamentable instance of the dominion of prejudice, that J. J. should venture to send us, with *a question of genealogy*, to those writers who admonish us to "give no heed to fables and endless genealogies, which minister strife rather than godly edifying;" and command us to "avoid foolish questions and genealogies, and contentions and strivings about the law, because they are unprofitable and vain?" Would these men of God, who assure us that in the system they taught, there is neither Greek nor Jew, male nor female, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but that Christ is all in all,—would these men descend to point out the pedigree of those whom they baptized?

In the scriptures of the New Testament, it is laid down as an unalterable statute, that "Except a man be born again, he cannot see the kingdom of God." According to scripture testimony, "the children of the flesh are not the children of promise." It is not to those who can say, "We have Abraham for our father," but to those *who receive the Saviour*, that power is given "to become the sons of God, even to as many as believe in his name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In the previous, and comparatively carnal dispensation, such a question might have gained attention. But now Christ is come, on whose sole account the lineage was preserved from Abraham, and the rite appointed for this end, and who hath broken down the middle wall of partition, and preached peace to them that were far off, as well as to them that were nigh, we know no man after the flesh: "Yea, though we have known Christ after the flesh," says an apostle, "yet henceforth know we him no more." In his spiritual empire, which is styled the Kingdom of Heaven, and of God, the question of genealogy comes too late—it is antiquated and obsolete. "The axe is now laid to the root of the tree:" and whatever may be our parentage, except we repent we shall assuredly perish. "He that believeth and is baptized," of whatever nation or tongue, "shall be saved: and he that believeth not," be his ancestry what it may, will undoubtedly be lost. "For God is no respecter of persons, and there is no difference."

The second question proposed by J. J. is this: "Does the bap-

tism of adult Jews or heathens prove any thing more than Pædobaptists now practise?"

This is rather a singular question for a Pædobaptist to propose. *Pædobaptism is the baptism of little ones*:—of course, a Pædobaptist, as such, cannot baptize adults. If in any instance he should baptize an adult, on the profession of repentance toward God, and faith towards our Lord Jesus Christ, he is so far an adult baptist, and in the practice of believers' baptism; and by his conduct asserts and maintains, what is not only "more" than infant baptism, but also very different from it. On these occasions he gives his decided suffrage in support of personal religion and adult baptism, and leaves the baptism of babes, and relative religion, to seek its evidence from some other quarter. Baptism on a personal profession of faith in our Lord Jesus Christ, so essentially belongs to the gospel system, and is so expressly commanded, that its greatest opponents are, at times, under an absolute necessity of practising it. They cannot possibly proceed without giving it the full sanction of their own conduct:—whilst infant baptism stands alone, and has no natural and unforced connexion with either the doctrines, the precepts, or the discipline of the New Testament. It is a kind of religious accident—it never becomes necessary. It is quite out of the regular way; and under the gospel it has no fellow—for every thing besides is personal, and in the exercise of faith, hope, and charity. Those who discard infant baptism are never under any necessity of recurring to it; the whole gospel system being carried into complete activity without it. But this is not the

case with their opponents, they themselves being judges—for *Pædobaptists are often obliged to practise adult baptism*.

We come now to the third question:—"Did not God himself appoint and command, that the infant seed of his people should be introduced to the profession of his name, by a visible rite or ordinance? And has he ever revoked that command?"

Without staying to notice some very questionable terms in this query, it is readily answered,

1st. *Certainly not*, FROM THE BEGINNING. There was no such command or ordinance till the days of Abraham.

2dly. Nor, even then, was it *a general command to the people of God*. It was confined to the household of Abraham, though there were other eminently pious persons in his days, and one, Melchizedec, a more eminent personage than the Patriarch himself.

3dly. Nor did this command extend to *all the children* of Abraham. It was confined to the males of his family.

4thly. Nor was this rite peculiar to *his seed only*: it was enjoined, as expressly, upon all the men of his house, on all the males that were born in his family, and on all those that were bought with money.

5thly. As the rite of circumcision was enjoined on the servants and slaves of Abraham, not on account of their personal religion, but only on the ground of their civil relation to the Patriarch; and as it was imposed on his infant posterity, solely in reference to their natural descent, it was evidently one of those carnal ordinances, which were imposed till the time of reformation. This is the partial, temporary, and car-

nal ground on which J. J. founds his query. But,

6thly. Had such a rite as circumcision been enjoined from the beginning, on all the children of the servants of God, and on these only, in every previous dispensation of religion, it would be unwarrantable to conclude, on this ground only, that the same rite, reason, or rule of conduct, should be continued under the present dispensation, when a Priest and King is arisen after the similitude of Melchizedec, who is made "not after the law of a carnal commandment, but after the power of an endless life:" under whose administration "neither circumcision availeth any thing, nor uncircumcision, but a new creature, and faith which worketh by love." If any one, Jew or Gentile, male or female, be in his kingdom, and a sharer of his grace, he or she must be a new creature: for "old things are passed away, behold all things are become new." It is the dictate of inspiration itself, that "the Priesthood being changed, *there is made OF NECESSITY A CHANGE ALSO OF THE LAW.*"

I. BIRT.

Birmingham, June 19, 1820.

DISSENT

FROM THE

ESTABLISHED CHURCH OF ENGLAND.

MR. EDITOR,

As several of the Periodical Publications, conducted by members of the Establishment, in

which Dissenters are very frequently assailed, and sometimes without candour or liberality, are circulated very freely among their families, and are encouraged by them on account of the piety and talent with which they are conducted, it becomes, I think, a duty incumbent on the Editors of our Magazines, at least occasionally, to bring into prominent view some of the great principles which induced our ancestors, of immortal memory, to separate themselves from her communion. This is especially necessary, since, from the perpetual commendation which is every month bestowed on the Liturgy and Constitution of the Church of England, unreflecting readers might be induced, (and this is indeed sometimes the case,) to infer, that Dissenters are utterly inexcusable in leaving so excellent a community—a community which, if the eulogies of its members are correct, is indeed "without spot, or wrinkle, or any such thing."

Whilst I mention a very few thoughts which now occur to me on the subject of Dissent, I wish to premise, that I sincerely love all that is good and scriptural in the Establishment, and heartily wish the serious clergy within her pale the most abundant success.

It ought not to be forgotten, that the claims of the established Church are inconsistent with the allegiance we owe to Jesus Christ, the only Head of the Church, and its adorable Lawgiver. The Church of England affirms in her Articles, (and every man who signs them conscientiously, professes his full belief of the assertion,) that she "has authority to decree rights and ceremonies"—the Roman Catholic Church also makes a similar claim. On what

ground do they make this claim, and which of these pretensions is well founded? Or do they both possess this privilege? If so, the rights and ceremonies of the Papal, as well as of the Protestant community, are equally of divine origin, and the Reformation is in a great measure unjustifiable. It will not be pretended, that this assumption of power to legislate in the Christian church is derived from the scriptures; and no other authority can be of any weight in the controversy.

Independent of the circumstance that infant sprinkling has no foundation in the scriptures, to every impartial candid person the Baptismal and the Burial services must appear very objectionable. The Prayer Book solemnly declares, that all children who are sprinkled in their infancy are regenerated, and made members of Christ, children of God, and inheritors of the kingdom of heaven. This is contrary to plain fact, since whole parishes, by their disobedience to the divine commands, give awful proof that they never knew any thing savingly of this great and essential change.

But if the Prayer Book be correct, and all are regenerated when they are sprinkled in their infancy, then Dr. Mant, and the great majority of the clergy, have some show of reason for affirming, that Baptism and Regeneration are synonymous. The Bible, however, which declares the contrary, must then be wrong, and the evangelical clergy must be pronounced guilty of a high degree of absurdity, in preaching the necessity of regeneration to parishes whose members are all regenerate.

Not long since I heard an

excellent clergyman insisting, from the instructions of Jesus Christ, on the necessity of a change of heart, before any one could be a real member of the church of Christ on earth, or in a state of safety in reference to futurity. When the service was ended, a person was brought to be interred, who had very rarely attended public worship, and who was remarkable for little beside his irreligion and profligacy. The minister, who a few minutes before had been pronouncing in the pulpit, by divine authority, the certain exclusion of such characters from the kingdom of God, now, in obedience to the Liturgy, buried this bad man in "sure and certain hope of the resurrection to eternal life," and thanked God that he had taken his dear brother to himself. Is not this, to say the least, shocking inconsistency? And which is true, the Prayer Book, by whose instruction all classes, however profligate, are interred as in a state of salvation,—or the Bible, which expressly and frequently declares the certain exclusion of the unbelieving and the ungodly from the kingdom of heaven?

Again, can the Burial Service, which is read over all persons indiscriminately, be equally applicable to children and to adults; to the young and to the old, to the profligate and the pious individual? To a Thornton, a Howard, a Voltaire, and a Paine? This is a manifest absurdity.

A neighbour of mine lately, one of the society commonly called Quakers, or Friends, had a part of his goods sold to pay a demand for the support of the established Church. As this proceeding was for the support of Christianity, it is natural to inquire, whether there is any passage in the New

Testament which sanctions such a line of conduct? The Apostle Paul says, "The weapons of our warfare are not carnal."—Can they who forcibly seize on the property of their countrymen, and sell it for their own benefit, say the same? Surely they cannot. Their Christianity then, in some important points, is different from that of the Apostle Paul, and the supporters of the gospel in primitive ages.

But, my friends, goods were seized and sold by authority of an Act of Parliament. But can an Act of Parliament make that to be right, which the scriptures have pronounced to be wrong; or that honest, which in itself is obviously unjust? Is this loving our neighbour as ourselves? Would a Churchman like his goods to be violently seized, and sold for the benefit of the Dissenters?

The employment of fines, imprisonments, and executions, for the support of Christianity, is no where authorized by the New Testament. Yet no established religion can exist without them. A Member of Parliament indeed, who is a liberal and worthy man,* lately said in a public speech, that it would be a "poor compliment to the Established Church, to suppose, that she could not defend herself, as the Dissenters did, by gentle argument and persuasion;"—it certainly is but "a poor compliment"—but SHE CANNOT DO IT—how great a quantity of tithes would be collected by no other instruments than "gentle argument and persuasion?"

But what, after all, is Christianity? Does it not include penitence, and humiliation for sin—faith in the Lord Jesus Christ—love to him, and obedience to his sacred commands? Can any Acts of Parliament establish these? Is not this exclusively the work of the Holy Spirit of God? Assuredly it is. The establishment then of a religion, which is defended by civil pains and penalties, and which cannot exist without the liberty of forcibly depriving our neighbours of their property, is only an unreasonable monopoly, by which a privileged order of persons may, with impunity, and according to law, but not to justice, oppress their countrymen for their own benefit, which is evidently unscriptural and antichristian.

B. H. D.

Coseley.

"DON'T BE CHEATED,"

Said a person to me, lately, as I was in a market purchasing a small article. On examination, I found that the caution was, on several accounts, very reasonable. As I returned home, the voice of my friend seemed to be still sounding in my ears. Happy, indeed, said I, would it be for mankind, if they were as careful not to be deceived in spiritual things, as they manifestly are in temporal. Alas! what numbers are there, who are amazingly anxious lest they should be deprived of a small pittance of worldly property, who nevertheless are willingly cheated in affairs of infinite moment!

The man who has no idea of

* John Berkeley Mouck, Esq. Member for Reading, in a speech at a Meeting of the Bible Society.

enjoyment beyond what is merely sensual, and who pursues after this as his chief good, acts as if he were destitute of a soul, and is, without a doubt, awfully cheated.

He who is so inordinately engaged in worldly pursuits, as to have no leisure to attend to the things which make for his everlasting peace, neglects his chief interest, is a slave of the world, constantly sleeps on the very brink of perdition, and is cheated of all that ought to be most dear to him.

The man who rests in a form of godliness, who has nothing but the mere garment of profession, who honours God with his lips whilst his heart is far from him, and who avows his attachment to the Saviour whilst the powers of his mind are not interested in the avowal, mocks the divine Being, and is absolutely cheated of all that can satisfy, and render an immortal spirit happy.

The Scriptures solemnly declare, that Jesus Christ made the world, John i. 10. and that his "blood cleanseth from all sin," 1 John i. 7. The professor of Christianity, who affirms that the Saviour is no more than a mere man, and that his blood has nothing to do with the remission of iniquity, plainly contradicts the sacred writers, and we may boldly affirm, is most lamentably cheated.

He who is principally concerned to possess the respect of his fellow-creatures, whilst he is regardless of the abiding honour that cometh from God, is obviously cheated, and prefers a worthless shadow, an empty bubble, to the enduring and inestimable treasures of eternity.

How completely cheated is the

proud Pharisee, who has a high opinion of his own imaginary virtues, and who is regardless of the atonement and righteousness of the Son of God, since the great Teacher sent from God, declares, "That without a righteousness exceeding that of the Scribes and Pharisees," no one shall ever enter into the kingdom of God—and Paul asserts, that "by the deeds of the law no flesh living shall be justified!"

He whose creed affirms, that iniquity is infinitely hateful to the blessed God,—so hateful, that he punished it in the person of his well-beloved Son, yet whose conversation and conduct testify, that it is of little consequence in the Divine estimation, is in the highest degree inconsistent, and is tremendously cheated—for "without holiness no man shall see the Lord."

Is not that parent evidently cheated, who is expecting the conversion of his children, whilst he neglects to instruct them in the things of God, or permits them to live in violation of the Divine commands without admonition, or persevering exertion to reclaim them? Are not the means usually connected with the end in the Divine purposes? Can he rationally expect to reap, who does not cast the precious seed into the ground?

Finally, he who expects more than the empty name of happiness in the paths of iniquity, is dreadfully and fatally cheated; and unless Divine grace interposes, will soon be ruined eternally. "There is no peace to the wicked, saith my God," "Say to the wicked, It shall go ill with him—he shall eat of the fruit of his doings."

Reader! however thou art de-

ceived in reference to the things of time, take heed that thou art not fatally cheated with reference to the great realities of eternity!

B. H. D.

Coseley.

ADDRESS TO CHRISTIANS.

No. 4.

III. LET us beware of *legality*. Self-righteousness naturally cleaves to us, and genders in our minds the idea of merit. When we feel our wretchedness and misery as sinners before God, it seems impossible that we should ever think of meriting any thing from him by our works; yet it is to be feared that at other times we go about to establish our own righteousness. Let us more frequently contemplate the riches and freedom of that grace by which we are saved—it did not only set our salvation on foot, by accommodating its terms to our enfeebled capacities; but the whole of it, from its origin in God's everlasting love, to its consummation in perfect felicity, has this motto indelibly inscribed upon it—"To the praise of the glory of his grace."

By nature we were children of wrath even as others; and, had we been left to our own way, we should have filled up the measure of our iniquity, and completed our destruction. It is by distinguishing mercy that we have the knowledge of ourselves as sinners, and of Jesus Christ as the Saviour; we are therefore under the strongest obligations to magnify the sovereignty and freedom of divine favour. The Lord is a

jealous God: his glory will he not give to another, neither his praise to graven images. If his people set up the idol *self* in their hearts, and neglect to honour him, he will, by means peculiar to himself, humble them before him, and cure them of this idolatry. What but his own self-moved goodness could incline God to choose us to salvation through sanctification of the Spirit and the belief of the truth, while so many are left to perish in their sins? This is very astonishing indeed; for some of us had, through our vile affections, made ourselves conspicuous for rebellion against him, and were the means of hardening, perhaps of ruining, others by our example. Since he has called us by his grace many and great imperfections have attended our religious services; the good that we would, we do not, and the evil that we would not, that we do; shall we therefore indulge the idea of *merit*, or for one moment forget the matchless mercy and grace of God in Christ Jesus? detested be the thought. We will glory only in the cross of him who died for our redemption, and with highest notes of praise, and strongest feelings of melting gratitude, say, By the grace of God we are what we are.

B.

S. G.

(To be continued.)

QUERY.

WHAT are those circumstances which will justify a Pastor in resigning his office, when a majority of the Members desire the continuance of his labours?

Obituary.

JOSEPH MELLOR.

JOSEPH MELLOR was born at Gilstead, near Bingley, in 1805. Born to affliction, and yet not exempt from labour, he was called upon at an early age to procure his own support. When he arrived at his thirteenth year, his maladies increased; he was confined to his abode; he wept, because unable to work. His mind was much affected with a concern for the welfare of the family. He would often say to his parents, "I can do nothing for you;" and would express his gratitude that he had a kind father and a tender mother to provide for him. But, alas! his mind was wholly engaged about this world. It pleased the Lord, however, to turn his thoughts to the important concerns of another; and he began seriously to inquire about the salvation of his soul. The first symptoms of real seriousness appeared after his father had been reading to him the 584th Hymn of Dr. Rippon's Selection.

"On Jordan's stormy banks I stand,
And cast a wishful eye, &c."

He was powerfully impressed with a sense of his own corruption, and was led to cry out, "What must I do to be saved?" In this state he remained for some time, without being able to lay hold on Christ, or to receive any comfort from him to relieve his distressed mind, till one day he seemed more composed, and said, "I had thought that I should get better, but now, I think I never shall. If it please the Lord to raise me up again, it will be well; if not, I shall be better than here." About six weeks before his death he was visited by Mr. Bottomley, who was then supplying the Baptist Church at Bingley, and who, after making

some inquiries about his present affliction, asked him, how he felt his mind in the prospect of death. He replied, "I am a guilty sinner: what must I do to be saved?" Mr. B. pointed him to Christ, and read to him the two first chapters of the Epistles to the Ephesians, making some remarks. To this exercise Joseph was all attention, and said at the close, with the animated countenance of one who had found a great treasure, "Then it is all of Christ, all of Jesus Christ." From this time he began to be much resigned to the will of God, and looked at life without a desire to live, and at death without the fear of dying. He would say to his parents when he saw them weeping over him, "Do not weep, mother; or, do not weep, father; it makes me uneasy to see you do so; otherwise I should not murmur." At one time he said, "Do we not say 'Thy will be done?' What a sad thing it is then to murmur at his will!" At another time he said, "I think it better to die young; for if I were to get well I might commit much sin." Mr. B. lent him some Tracts, from which he received much comfort; "Christ the only Refuge;" "On the Cross of Christ;" and the "Christian Drummer." About a fortnight before his death, talking with his sister relative to a future state, he said, "What a rare thing is religion! 'Seek the Lord while he may be found, call upon him while he is near,' that is to say, while life lasts, whilst the gospel is preached unto us." Two days before his death he was anxious to speak to his parent upon the subject of religion; but felt a difficulty to introduce it. But, while the tears ran down his face, he said, "I thought I would ask you if, when I am gone, you would try to follow me?" His mother replied, "We shall all

want to be happy." But this did not satisfy Joseph's mind. He said, "Yes, the wicked would like to go to heaven when they die; but there must be a change of heart, or we can never arrive there."

The day before his death, his father said, "Thou bearest much;" he answered, "Yes, but Christ endured more for me." His father then said, "You will not have this to bear long;" he replied, "The sooner it is over the better, for it will be a glorious day for me." The next morning his mother asked him, "If he thought he should be happy?" he immediately said, "I believe; yes, I believe, I firmly believe, I shall be happy!"

A few hours before his death, Mr. B. said to him, "Joseph, you have almost finished your course; you are going home;" he said, "I wish it may be before the night." Mr. B. asked him, "If he had any passage of scripture which he wished to be preached from as a funeral text?" he said, "Yes; Psalm cxvi. 7: 'Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.'" He then asked him, if he should pray with him, and what he should pray for; he replied, "That I may be taken out of my misery into Christ's blessed kingdom." Prayer was then presented for his happy dismission, which we trust was answered.

About two hours before his death he told his mother "That he could not see." Then holding up his dying arms, he threw them about his father's neck, and said, "I am going to heaven," and expired, August 4, 1819, in the fourteenth year of his age.

His funeral sermon was preached to a numerous and affected congregation, at the Baptist Chapel in Bingley, on Lord's-day afternoon, August 13, 1819, by Mr. Bottomley.

W. B. B.

Bingley.

JOHN PIPER.

DIED, in a decline, March 20, 1819, John Piper, at Wadhurst,

Sussex, in the forty-fourth year of his age. He lived a stranger to himself and God, *till within a year of his death*, when a gracious Providence led him to the meeting-house on Shover's Green, where his attention was excited, and such a spirit of godly contrition for his sins was produced, as terminated in earnest supplications for Divine mercy, through the Lord Jesus Christ, and in his forsaking the world, and constantly attending the means of grace.

During his affliction he said, "I have no occasion to murmur, for God does all for the best; I cannot contradict him in any way. If he afflict me more, it will be for my good in the end. I had but little rest last night; but what I enjoyed was better than sleep. I sat up in my bed, and prayed, and talked about the Lord Jesus; and that was rest to my soul." In February, he said, "I am a brand-plucked out of the fire. What would become of me now, if I were in my unrenewed state? I don't want any one to flatter me: when the Lord pleaseth to call me, I am willing to go. I am not afraid to die, for I can give my heart to him, and leave my wife and children in his hands, who will do all for the best, though it is hard to part from them. I feel indeed greatly concerned for the conversion of my dear partner and children; yea, for the salvation of every one."

On Friday, March 19, when struggling with his last enemy, as if conscious there was some alteration in his features, he said, "Don't be afraid of me; I am going to be with the Lord. It is hard and painful work; but my heavenly Father is with me. Give my love to all my dear brethren in Christ." Being asked, "Is Christ precious to you?" he exclaimed, "Precious! Precious! Precious!" The whole of the night he was much engaged in prayer; and said to his wife in the morning, "Don't be afraid, I am happy; I am going to the Lord." He then entered into the presence of his Redeemer, leaving a wife and six children to mourn his loss. He selected for his funeral text, Psalm lxii. 5, 6, 7, "My soul, wait thou only

upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God." N. T.

RECENT DEATH.

REV. RICHARD OWERS.

THE Rev. Richard Owers, Baptist Minister, Southampton, departed this life May 4, 1820, and was

interred in the Baptist Chapel on the 14th. The Rev. Daniel Miall, of Portsea, delivered the funeral oration at the grave; and the Rev. Thomas Adkins, Independent Minister at Southampton, concluded the solemn service by prayer. In the evening, the Rev. Daniel Miall preached a funeral discourse to a numerous congregation, from the text chosen by Mr. Owers; John xi. 28, "The Master is come, and calleth for thee."

N. B. We have inserted this enlarged account to oblige a Correspondent.

Review.

The Work and the Reward of faithful Deacons: a Sermon addressed to the Baptist Monthly Association, August 21, 1806, at the Rev. Mr. Hutchings's Meeting-house, Unicorn-yard, Tooley-street; with an Appendix, including a Sketch of the Character of the late Rev. Abraham Booth. Second Edition, corrected by William Newman, D.D. Offer, Pp. 36. 1s.

THERE are many articles which are valuable on account of their rarity; others on account of their intrinsic worth; and there are some in which both these qualities unite: such are the precious metals! and we may add, such is this sermon! It is the only sermon of the kind which we have seen; for where besides can the Deacons of our churches find their "work and reward" the topics of discourse? It is also a good sermon, scriptural, perspicuous, faithful, and evangelical. We consider it perfect in its kind, without deficiency—without redundancy; abounding with suitable exhortations, necessary cautions, and appropriate encouragements to that class of church-officers for whose use it is chiefly intended.

Were we apprehensive that the copies of this sermon would not be purchased, we should be inclined to

transcribe the principal part of it for this review; but we cannot persuade ourselves that the respectable brethren who are addressed in it will do themselves the injury to neglect procuring it, from the conviction which they must feel, that an office so responsible as that which they have undertaken, makes it desirable they should avail themselves of every assistance, that they may "use the office of a Deacon well;" and finally give an account of their stewardship "with joy, and not with grief."

In reply to the question, "What is the reward of faithful Deacons?" The Author replies, 1. "They shall be rewarded in the growing reputation of a bold, decided profession." 2. "In the prosperity of their secular affairs." 3. "In the prosperity of their souls;" and 4. "In the approbation of our final Judge."

Under the second particular there is a paragraph,—a quotation from Mr. Bragge, which for its justness should be universally known, viz. "I have for years past made it my observation, that as church-members carry it towards the church to which they belong, either in seeking its welfare, or in neglecting it, so their families are built up or pulled down, blessed or blasted, according to that awful

word, Psalm cxxix. 5, 6, 'Let them all be confounded and turned back that hate Zion: let them be as grass upon the house-tops, which withereth afore it groweth up.'

Feeling extremely anxious that this excellent sermon should be generally read, we suggest it to the pastors of our churches, that it will be a delicate way of stirring up the Deacons to a sense of their duty, if they find that they have not purchased it; to lend a copy to each of their Deacons, earnestly requesting them to read it; and perhaps wishing them to notice a good remark in Page 19, "Statues on the top of a house must be larger than the life!" The Appendix contains some admirable sentiments, and the description of the character of the late Rev. Abraham Booth, will be recognized as an exact and full-length portrait by all who were acquainted with that truly apostolic man.

A Brief Memoir of His late Majesty George III. Whittemore. Price 6d.

THIS little Selection of the interesting Anecdotes of his late Revered Majesty, was made for the use of our Sunday Schools; and is well adapted for that purpose. We recommend it to those who conduct those useful establishments, for the purpose of impressing it upon the minds of children that religion was a principal feature in the character of the late king.

A Brief Memoir of Mrs. Martha Tilly of Ringwood, Hants, who died February 27, 1820, aged 63 Years. By Thomas Tilly. Whittemore, pp. 64. Price 1s.

Who has not admired the delicate touches of affection which appear in Cowper's lines on the picture of his mother? The Author of this short account of his late excellent parent appears to have been influenced by similar feelings; and though there was nothing in the life of the good woman, whose memoirs

are thus presented to the Christian public, which give them the appearance of novelty; yet no one can read them without being convinced that she was one of "the excellent of the earth;" "an Israelite indeed!"

Some Account of William Lee who was executed at Salisbury, March 21, 1820, in a Letter to a friend, by John Saffery. Hobson. Price 4d.

THE character of the writer is a pledge for the faithfulness of the affecting account which is given us of the depravity and awful end of a young man executed for uttering forged Bank of England notes. The evidences of his repentance are perhaps as satisfactory as could have been expected under the circumstances of the case. The pamphlet might be considered as another faithful commentary upon the inspired text, "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James i. 16.

Fourteenth Report of the British and Foreign School Society to the General Meeting, May 15, 1819.

THE instruction of the rising generation is a very sublime object. It will, no doubt, change the face of the world. If, as Dr. Watts suggests, the boys and girls of the present age are to be the men and women of the next—if, according to Mr. Locke, nine out of ten of all mankind are what they are by education—then the labours of this Society are incalculably important. Every friend of God and of man will rejoice to hear,

"That it is established throughout France by authority of the government; that it is also established by law in the states of New York and Pennsylvania; and highly patronized in various parts of Europe, viz. in Russia, Germany, Spain, and Italy—in the United States, in British America, in the East Indies, in Ceylon, and in Hayti, Antigua, Dominica, and other parts of the West Indies, making rapid progress, and extending its influence in all directions."

Daily Bread; or Meditations, Practical and Experimental, for every Day in the Year, by more than one hundred of the most eminent and popular Ministers of the last half Century, &c. T. Williams, Editor. Pp. 610. Simpkin and Marshall. 8s. 6d.

THIS book is what its title states it to be; and such a declaration is no mean praise. The names of Cécil, Pearce, Fuller, Jay, Mason, Ryland, and others, whose sermons are here given, are a sufficient proof that they are suitable for family and closet reading. We have heard of a lady who when asked her opinion of a Volume of sermons replied, "They are very pretty, but they are not fit to read on a Sunday!" We can assure our Readers that the sermons which compose this "Daily Bread," may be read with advantage on any day, and every day. We agree too with the Editor in his preface, that the publication "may be particularly useful to ministers and students, who will find examples of all the methods of treating a text, recommended in the celebrated Treatise of M. Claude."

Memoir of Wm. Green, who died, aged eleven Years and five Months, at Hadleigh, Suffolk. By John Hayter Cox. 2nd Edition. 3d.

IN this little tract we have another striking instance of the importance and value of ministerial instruction by catechism. Mr. Cox has written the memoir evidently with a strong and earnest desire to be useful to those of tender age, and we think he will not be disappointed. Many a child of Wm. Green's age may receive instruction, reproof, and comfort, from what is here recorded.

"One day as the body of a child was conveyed to the tomb, he was raised in his bed to see the funeral, when he burst into tears, saying 'My turn is not come yet!' But as he drew nearer to death, whilst his desire to die was not in the least abated, patience had its perfect work, and his usual remark was, 'Jesus knows the best time; not my will but his be done.'"

A boy who is eleven years old is capable of being very wicked, and therefore is capable of being very holy. But piety, and more especially eminent piety, is so rarely seen in childhood, that some appear to think it is impossible.

The Early History of a Sailor, &c. written by Himself. 2nd Edition.

THIS interesting work is designed chiefly for seamen and sea-boys. The writer is entitled to very high commendation for the effort he has made to render his book as useful as it is entertaining. The style is a little inflated at the commencement, but assumes an air of greater simplicity as we proceed. The scenery of the ocean is well described, and we anticipate for this little book a widely extended circulation. We cordially recommend it to all our young readers, and especially to all those who have begun to feel an interest in the spiritual welfare of the long-neglected myriads of our countrymen who are destined to spend the greater part of their lives among the wonders of the deep.

Sixth Annual Report of the Baptist Society for promoting the Gospel in Ireland, &c. Read June 23, 1826.

THE rapid progress of this Society, and the exertions it has made in the short period of seven years, must fill every friend to Ireland with delight and astonishment, and will excite feelings of the most lively gratitude to Him from whom all blessings flow. The sun is rising, and the wild beasts retire growling to their dens. We confidently hope that neither this Society, nor any other that has the same grand object in view, will relax in its efforts. Much has been done, but it must not be forgotten that much more remains yet to be done. "There remaineth yet very much land to be possessed."

An Essay on Unbelief; describing its Nature and Operations, and showing its baneful Influence in distressing awakened and renewed Souls. By the Rev. James Churchill. Second Edition, enlarged. 109 pages. Simpkin and Marshall, 1819.

We regret that this Essay should have remained so long unnoticed; but we assure the worthy author it was not intentionally neglected.

An Essay on Unbelief is well calculated to excite the attention of the truly serious, who feelingly deplore the painful remains of the still lurking evil. Indeed it seems from the writer's preface, that the frequent "complaints" of pious friends "against this very injurious principle," and their consequent enquiries "as to the evidence of it, its operations, causes, remedies, &c." led to the composition and publication of the work.

It is divided into six chapters. The first of which contains "introductory observations." 2. "The nature and operations of unbelief particularly as leading to a rejection of the Gospel." 3. "On its causes." 4. "Its particular effects considered in reference to newly awakened souls, and real believers." 5. "Remedies, and cautions against it." 6. "Concluding address," first to unbelievers, lastly to believers.

In each of these divisions are many serious and excellent remarks, although we confess we found much occasion for the following apology in the preface: "The reader will probably discern sometimes a thought before expressed somewhat in the same form, but which he trusts will be readily excused with other defects by a candid public, when he assures them that in general, not more than a page or two was written at the same time, and that occasionally weeks intervened before he could proceed, owing to his being much occupied in the various duties of his pastoral office." We think also the work would have been more interesting and useful if it had contained fewer subdivisions.

This little volume, however, may be most unhesitatingly recommended as containing very many excellent remarks expressed in a plain and neat style. Nothing is more conspicuous throughout than the writer's aim that his work should be useful.

The Prospects of the Dying Christian; a Sermon, occasioned by the Death of Joseph Hardcastle, Esq. By Isaac Purkis.

It was natural enough that some one should improve the death of Mr. Hard-

castle, in the chapel built at Newcross, so near to his residence, especially as he was not only the principal contributor to the erection of this house of God, but the principal supporter of the preaching of the Gospel, and of the instruction of the rising generation within its walls.

Mr. Purkis has taken his text from Luke ii. 29, 30. whence the following observations are deduced. 1. "That the death of a believer in Jesus is a departure from his state in this life to a better in the heavenly world." 2. "That the servant of Christ, having finished his master's work, though desirous to depart, is content to remain until dismissed in peace." 3. "That there are two things which, when enjoyed, powerfully tend to rejoice the heart of the believer in the immediate prospect of his departure—viz. 'A clear view of salvation by Jesus Christ; and a lively expectation that this glorious salvation will be made known to the ends of the earth, and will be received by all mankind.'" Under each of these heads we have plain good sense, and scriptural doctrine communicated in a right spirit. The character of the departed saint, as it appears in this sermon, is bright and beautiful. May all who read it approve and imitate it!

Education for the Christian Ministry.—A Sermon preached in the Meeting-House, New Broad-street, London, June 23, 1819, at the Annual Assembly of the Ministers educated at Homerton Academy. By William Chaplin.

THIS discourse is founded on 1 Tim. iv. 15. It is an appropriate and good performance, well calculated to evince the importance of learning and knowledge to a Christian minister, and to excite and sustain ardent zeal in the cause of God. At the same time the necessity of religion in the heart of the minister of the sanctuary is fully maintained, and the superiority of gospel sentiment to all other information is clearly set forth. This sermon should be read by the enemies of academical institutions that they may be convinced, that like Saul before his conversion, they also in this instance, are contending in ignorance—we do not say in unbelief, but, certainly, in disregard of many facts and sentiments which observation, reading, study, and scripture would supply. It should be perused by the friends of such seminaries, that in supporting them they may not relax in their wise and benevolent exertions.

The Leper; or an attempt at the Moral Improvement of Naaman's History; in Six Parts, with Two Essays: First on Jonah's Gourd, or the Vanity of all earthly Enjoyments; Second, on the Pleasures of Religion. By Owen Morris,

THIS is a very useful book; the style is pure and very perspicuous; a spirit of humility and kindness pervades it; and its sentiments are pious.

It abounds in pertinent, practical, generous, and holy remarks. Our author is a very skilful, moral, and religious extractor of good out of facts, and seems to have taken out of his stories all they contained capable of benefiting his readers. We think "The Leper" is the best part of this book; and while we commend it all for good tendency, we think the essay on the pleasures of religion too often informs us in a general way what religion will effect, rather than gives us the specific truths that will produce the good to which reference is made. This is an abounding fault in the productions of the present day. We have often heard preachers talk about religion and the gospel, informing us of much good they would do, without enough explaining their nature, or giving the principles that must produce these happy effects. We, however, would warmly recommend this work, especially to our younger friends, as entertaining and useful, as not containing an expression or opinion they should not see, but as replete with sentiments they should ever remember, and perpetually use.

A consolatory Address to Christians upon the Death of their believing Friends. By W. Hamilton, Minister of Strathblane.

THE highest authority has informed us that pure religion and undefiled before God is this; to visit the fatherless and the widow in their affliction. And, not only the express command of the Lord, but the doctrines and promises of his word manifest it to be the duty of his ministers to bind up the broken hearted, and to comfort the servants of God. Many are the sorrows of man, and the afflictions of the righteous are not insignificant nor few; but we never more need the kindly administered consolations of God, than when lover and friend are put far from us, and our acquaintance into darkness. The minister of the Gospel of peace, having in these times of unparalleled activity so many important duties to

perform, is not able to give so much attention to his mourning friends as he desires to do; and it is important that he should be able to recommend an appropriate, short, cheap, and well-written pamphlet, which, under the divine blessing, may supply his deficiency of service. For this purpose we recommend the one now on our table as the best we have ever seen.

Messiah. In Twenty-four Books. By Joseph Cottle, Part II, 234 pp. 12mo, Boards, 6s.

THE first part was in royal 8vo. and was sold for 21s. This part is divided into twenty-four books. The prominent personages, besides the Messiah, are Zacharias and Elizabeth, Joseph and Mary, Gamaliel and Nicodemus, Herod and the Wise men, Chuzas, Simeon, John the Baptist, and Herodias and her daughter. This part begins with the vision of Zacharias, and ends with the commencement of our Lord's personal ministry. The work is hereby completed.

Memorial respecting the Diffusion of the Sacred Scriptures throughout the United Kingdom; particularly in the Celtic and Iberian Dialects. Edinburgh, 1819.

THIS memorial was originally presented, and is here inscribed to the committee of the Edinburgh Bible Society, who, after perusing the manuscript, solicited of the author, Mr. Christopher Anderson one of their secretaries, its immediate publication, "as the facts" (to use their words,)

"Are such as should come before the eye of the public, and must be of service for some time to serve in regulating as well as increasing the zeal of those, who desire the general diffusion of the word of God throughout our native country."

After refuting the pretences of that selfish feeling, which under the name of charity still limits its views and exertions to home, and would leave the moral wilderness at a distance wholly uncultivated, forgetful of the divine maxim, "There is that scattereth and yet increaseth," Mr. A. proceeds to enumerate all the editions of the Scriptures which have hitherto been published in the

Celtic or Iberian dialects, including the Welsh, the Gaelic, the Irish, and the Manks. As the diffusion of the Celtic Scriptures has furnished occasion for some of the finest manifestations of individual benevolence, our memorialist has diversified his statement by a few pleasing biographical sketches. We will put our readers in possession of an interesting anecdote of the Rev. Dr. J. Kelly, with reference to the Manks version. He was afterwards Vicar of Ardleigh near Colchester, and tutor to the Marquis of Huntly. He was engaged constantly in this work for four years, and *transcribed* fair, the version, from Genesis to Revelation, for the press. In connection with Mr. Moore, (Rector of Kirkbride in Man,) he revised the proofsheets and corrected the press; superintending the whole impression as far as the Epistles; besides the subsequent editions of the New Testament. During the progress of the work the following circumstance occurred.

"I began," says he "to revise, correct, and transcribe, the Gaelic (Manks) translation of the Bible on the 1st of June, 1768. The Pentateuch, was soon also ready for the press, and we arrived at Whitehaven, wherethe work was printed, in April, 1770. On our next return from the island of Whitehaven, the 19th of March, 1771, with another portion, from Deuteronomy to Job inclusive, we were shipwrecked in a storm. With no small difficulty and danger, the manuscript was preserved, *by holding it above the water for the space of five hours*, and this was almost the only article saved!"

Mr. Anderson concludes his interesting memorial in these words:

"Having thus briefly noted the most prominent features of the present condition of our Celtic countrymen, with regard to their possession of the word of life, I may be permitted to affirm that every argument which has been employed for the general circulation of the sacred volume will here apply with peculiar force; and to these might be added, all that is powerful and tender in the love of country, and to many readers, the love of kindred. But to adduce arguments in favour of the multiplication of copies of these Scriptures, the *translations* of which were undertaken under such unfavourable and discouraging cir-

cumstances; as well as pursued with such noble ardour; the original *printing* of which has, in every instance, been marked by such a peculiar cast of disinterested and princely generosity on the part of individuals; and the *circulation* of which has invariably been followed by such transporting consequences, would be strange indeed.

"No, the spirit of the present day requires not the aid of argumentative eloquence, on an occasion such as the present; and I therefore conclude, under the impression, that nothing more was required, in order to secure all due attention to every reasonable want, than the humble yet powerful rhetoric of well authenticated fact."

LITERARY INTELLIGENCE.

Just Published.

THE Power of God exemplified in the Employment of Human Agency. A Sermon occasioned by the Death of the late Rev. John Martin, more than Forty Years Pastor of the Church meeting in Keppel-street, Russell-square, delivered May 7, 1820, at Keppel-street Chapel, By George Pritchard. To which is added, the Rev. T. Hutchins's Address at the Interment. With a Portrait of the late Rev. John Martin. 1s. 6d.
The Establishment of the Law by the Gospel. By the Rev. William Hamilton. 5s. boards.

An Abbreviated Synopsis of the Four Gospels; wherein all the Passages are collated; and every Event or Saying, recorded by any one or more of the Evangelists, is briefly noted. 6d. boards.

Memoirs of the Life, Writings, &c. of John Owen, D.D. with Notices of the leading Events of his Times, and some of the most celebrated of his Contemporaries. By the Rev. William Orme, Perth. One vol. 8vo. With a fine Portrait.

A Narrative of the Persecution of the Protestants of the South of France, during the Years 1814, 15, and 16. By the Rev. Mark Wilks. 8vo.

A Sermon on the Death of the Rev. J. Sibree. By W. Priestly. 8vo. 1s. 6d.

The School Visitors' Assistant, in a collection of Prayers, in the most simple style. By Harriet Corp. 1s.

The Pious Thresher. 6d.

A Vocabulary of Religious Terms, explanatory of Words usually employed to describe Doctrines, Rites, Sects, and other Subjects.

Annual Meetings.

BAPTIST IRISH SOCIETY.

Concluded from Page 300.

The Rev. W. Winterbotham then said,

To take up your time by pleading for Ireland, is, I am fully persuaded, perfectly unnecessary; you have entered this room with the same feeling that I entered it myself—to sit, and mark, and rejoice in the progress of a cause that has had so many of our prayers, and, in some measure, our exertions; no other motive drew us here this morning. When I stood before you last year I ventured a prediction, though no prophet, and that was, that you would go on, and that you would succeed, and that you would prove not only the goodness of your object, but the success of it in all the branches of its operation. This prediction has been realized, and with pleasure I have listened to the Report, which has at least convinced me, as I doubt not it has you, that this is the cause of God, and must succeed. But the motion I have read calls upon us to reflect on the attempts which have been made during the past year for the spread of infidelity. To a body of Christians residing in London, the scenes that have been witnessed since we last met on these boards, must have proved to what dangers any country is exposed where these principles spread. In Ireland unhappily this has been proved as well as in England, and to the principles of infidelity, in a great degree, we have owed the anarchy and the confusion that have prevailed, and the blood that has been shed. When I reflect on the awful scenes that have been witnessed, the hardened dying avowals of infidelity that have been heard, I do feel that it must be the wish of every Christian heart to rouse every feeling of their souls to

destroy this pest of human society: and what means are so mighty for the accomplishment of this object as those resorted to by this Society?—the appointment of persons to read the Holy Scriptures in the native language of that country, to which their efforts are directed. It is true, this is a very humble employment; but there is something about it that almost carries us back to apostolic times: and I am disposed to think, that men of a humble rank in life, and of holy zeal, devoted to the service of God, are, perhaps, more likely to effect the good which you wish to accomplish, than sending persons of superior talents. About two years ago I baptized a young man in a very humble rank of life, but with a great deal of zeal and desire to do good: he is a cripple, and can only walk with a stick; has had no advantages, but is just able to read the scriptures with some degree of ease. This young man, whose weekly earnings do not reach more than eight or ten shillings a week, goes from time to time to villages, and reads a chapter, first in one cottage, and then in another, and if he can get half a dozen families together, he sits down and reads to them for fifteen or twenty minutes, making plain expository remarks as he goes on; and I believe he has been the means of doing more good in villages than any one stated Minister in the county of Gloucester. It is very affecting, but even England presents to our view parts to which we never could have got access, but through the means of the humble members of different churches of Christ, who are endeavouring to spread the knowledge of the Gospel.

The Rev. Mr. James, late of Grubstreet.—“I came here this morning, with the decided intention of remaining in obscurity, and being gratified by listening to the numerous addresses delivered on this occasion.

I assure you, Sir, I am totally unprepared for the task of addressing the meeting: still, however, I could not refuse, if it were for no other reason than this, that it is a Baptist Society! as I feel the most grateful respect for that denomination. I wish to be kind to every denomination. The religion I profess is Catholic, and the man who loves our Lord Jesus Christ, of whatever denomination he may be, to that man would I give the right hand of fellowship! But to the *Baptists* I feel I owe much; the first instructions I ever received from an affectionate pious mother, whose spirit may now be looking down on this assembly, were from a *Baptist*, for she was a member of a Baptist church! And the first sermons I ever listened to with more than ordinary attention, were from a Baptist minister who is now before you. I have many highly respected friends among that denomination, and I hope this respect will continue till death shall close my lips. But respecting the object of my motion, I feel much. I have myself visited the spot which you contemplate in your benevolent exertions; and spent two months in preaching and labouring in every way within my power, precisely in that part of the country to which your attention is now directed; and I can bear testimony to the beneficial effects which have resulted from this, and similar institutions; and it shall ever be my prayer, that their exertions may be succeeded, and spread through every part of our sister country, till they shall no longer be needed, and your Society be broken up because you will have no more to accomplish; and then you will have reason to join in that great hallelujah chorus, in which your fellow-subjects and Christians in Ireland shall join, of praise and glory to God and to the Lamb for ever.

“I would entreat every individual, who can make it convenient, to visit that country; for much as you may be interested in its behalf while *here*, you will never *feel* so much for her as after you have visited her shores; where you will experience all the feelings of affection,

which it is possible to pour into your bosom. Never did I receive more marked attention, than when under some hedge, or in some field or sequestered village, I was surrounded by the rustics of that country, gathered from their cabins in every direction, to listen to the gospel of the blessed God. And if ever I felt my heart engaged in preaching ‘the truth as it is in Jesus,’ it has been in such circumstances as those I have mentioned. I would recommend it to all my brethren in the ministry, and especially to young ministers, to go and catch something of the spirit of an itinerant, which they will assuredly attain by preaching in that country. I feel a respect for this Institution, from the title-page of your Report; by which I see your object is threefold; or rather, I should say, your means are threefold, while your object is *one*; it reminds me of the motto, *Tria juncta in uno*; and the proverb tells us, Sir, that a threefold cord is not easily broken.

“It is truly gratifying to hear of the progress of your Schools, in which so many have been, and are instructed in the oracles of God. The presence of a gentleman this morning, whose name is known from east to west, and from north to south, who spends all his time, and devotes all his powers to this work, reminds me particularly of these exertions; I mean, Mr. Thomas Parnell of the city of Dublin. The motion too, reminds me of the exertions made to diffuse the scriptures, and to preach the gospel. By your exertions, and others in these respects, great effects have been produced. The Pope has issued a bull during the past year against the use of these means; but what bull can this be but an Irish bull? Vain man! he that sitteth in the heavens shall laugh at your opposition, and restrain all your rage! A Titular Bishop too, in one place, has been exerting his influence to prevent the diffusion of the light of the knowledge of the glory of God; but you have the authority of God himself to set against all their exertions; the word hath said, ‘Unto me every knee shall bow;’

not with the idolatrous feelings with which the Roman Catholics bow at the elevation of the host, but with pure adoration to 'the God and Father of our Lord Jesus Christ.'

"Reference has been made to the progress of infidelity. Having been a member of the Committee of the Tract Society for some years, I have watched their operations; and there will, ere long, and there begins already to be, a reaction, which shall eventually promote the cause in which we are engaged, and which is so dear to all our hearts! Within a short space, there have been about two-thirds of a million of tracts issued from that depository. And for the use of Ireland, in the name of that Society, I offer you as many tracts as you have occasion for; because we are but a *sister* cause. A sister cause did I say? No, we compose one regiment, and if God calls us forth, we will go and co-operate with every regiment he employs in his service. I beg leave to second the motion.

The Rev. G. Pritchard.—"Mr. Chairman, Ladies, and Gentlemen. In connexion with the exertions of this Society, I have often felt the highest gratification. I cannot look back to the formation of it without unfeigned thankfulness. I had the pleasure of being present on that occasion, and, with but few exceptions, I have attended all the meetings of the Committee, and I freely confess that my late journey into Wales, on behalf of this Society, has been a great addition to my gratification. As I am included in the motion of thanks, I rise to return thanks on account of myself and brethren; and, as a proof that such services are not unacceptable, allow me to hope, Ladies and Gentlemen, that at no very distant period, you will do me the honour of inviting me to visit the Principality again on behalf of the Irish Society. After I had been solicited by your very worthy Secretary to take this journey, in an interview with Mr. Thomas of Abergavenny, who was then in London, and to whom the Society is much indebted, I inquired whether I should be likely to aid the funds of this Society by visiting

Wales. He encouraged me to attend the Welsh Association, thinking it probable that part of an annual collection for various objects might be obtained for this Society. I acknowledge, that after what I had heard of the beauty of the scenery of that country, it required no lengthened argument to incline me to cross the Severn. Accompanied by a valuable friend, whom, were he not present, I would mention by name, I arrived at the Association, and had very high satisfaction in meeting those brethren of whom I had so often heard, and among the rest the Rev. Christmas Evans, who is not improperly called the Apostle of Wales. The services of the meeting began on the Tuesday with prayer, which was in Welsh, and with such warmth as fully to establish all the reports I had heard of Welsh fervour. Then followed the Report of the state of the churches, and three sermons in Welsh, which concluded the services of Tuesday. On Wednesday there were *eight sermons*; two before breakfast, two before dinner, two after dinner, and two after tea. There are not in this room, perhaps, a tenth of the number of persons assembled on that occasion; some said there were *twenty thousand persons*. I think there were at least *ten thousand*. They were not accommodated as we are this morning: the canopy of heaven was the roof under which we met. Male and female, young and old, all stood in one vast multitude; nor shall I forget, during the residue of my life, the impressive feelings of that interesting day. You will think it strange that I should be so affected by what was delivered in a language I did not understand; but there was something so striking in the manner, and so evident in the effect produced on the audience, that it excited the best feelings of my heart. It was announced to this great congregation that a collection would be made on behalf of Ireland—as the persons were chiefly from the humbler ranks of life, my expectations were not raised. I took my station at the foot of an iron bridge, and several ministers occupied different

stations; for as the multitude dispersed in different directions, it was not easy to collect their bounty. When the collection was made, it was put into a tub, and being mostly in copper it was heavier than I could lift: it amounted to more than twenty pounds. The next morning the ministers met to transact the usual business of the Association, and the cause of Ireland was again pleaded, and it was again as readily listened to—ten pounds more were voted to this Society, and which may be annually expected. So that in Wales, where all I expected was to incline our brethren to enter into some arrangement for the benefit of this Society in future, I collected upwards of thirty pounds. I came away deeply affected with the unfeigned cordiality of the Welsh ministers; it seemed as if their motto was, 'One is your Master, even Christ, and all ye are brethren;' and as to the hearers, I could see nothing to lead me to suppose that any were inclined to say, 'I am of Paul, or I am of Apollos.' One thing, however, struck me very much; and, as it is connected with a principal feature of this Society, I will just mention it. On the Wednesday there were three English sermons, one of which I had the honour to deliver: but preaching in English seemed comparatively little to affect the congregation: a slight murmur of approbation might be occasionally heard; but when our Welsh brethren addressed them *in their own language*, they were soon heard to utter something, which sounded on my ear like *Well! Well! Well!* In our congregations this would not be acceptable, but there it seemed perfectly familiar."

Mr. Pritchard then mentioned having succeeded in obtaining a subscription at Trowbridge, for a school in Ireland. He gave also a pleasing account of the manner in which he had been received at Westbury, and also by the Rev. Mr. Welsh and his friends at Newbury; and concluded by earnestly recommending united prayer for the influence of the Holy Spirit.

Benjamin Skaw, Esq. after a very animated speech in favour of Ireland, read from a pamphlet, just pub-

lished in Dublin, entitled, "A Proposal for the Advancement of Religious Knowledge, and the Reformation of Morals, addressed to the Roman Catholic Prelates, Clergy, and Laity of Ireland, by a Roman Catholic Clergyman," the following extract:

"This mighty reformation [the conversion of the Pagan nations in the apostolic age] was effected by the word of God, and by that grace which his providence has ordained as the companion and reward of an humble and docile attention to it. It follows hence, that a proper acquaintance with the word of God is indispensably requisite to the understanding of those truths, and the fulfilling of those duties, on which our temporal and eternal happiness depend. It is therefore incumbent on us to exert ourselves in distributing this bread, whereby man liveth, to all that are destitute of it; for if we are bound, according to our means, to relieve temporal wants, much more are we bound to endeavour the relief of spiritual ones; since the soul, that so much excels, and is so much dearer to God than the body, is proportionably the greater object of charity. The ordinary ways of making known the word of God are those of reading and preaching. *That the latter is an excellent and effectual method of imparting religious knowledge, is what every day's experience teaches.*"

The Rev. Mr. Upton presented, in an affectionate manner, 6*l*. part of it from a collection made at his meeting, and part from an annual present he received from a friend.

Several speeches followed, which we have not room to insert, by the Rev. Mr. Cloutt, Rev. Mr. Giles of Chatham, Rev. Dr. Steadman, Rev. Mr. Edwards, Rev. Mr. Saffery, Rev. Mr. Shirley, Rev. J. Ivimey, Rev. R. Davies, Mr. Jonathan Dawson, J. Broadley Wilson, Esq. and W. Burls, Esq.

The meeting then concluded with singing, "Praise God from whom all blessings flow, &c."

THE "Irish Chronicle," which has been superseded the last two months, will in future be continued regularly.

JOSEPH IVIMEY, Secretary.

Intelligence, &c.

LONDON MISSIONARY SOCIETY.

THE Directors of the above Society have issued a Circular Letter, dated June 30, 1820, containing intelligence of the most pleasing and interesting-nature from their Missionaries in the South Sea Islands.

At Tahiti (formerly spelt Otahete,) the king Pomare has lately erected a large and very long building at Papaoa, in the district of Pare, and devoted it to the meetings of the Missionary Society, which was formed among the Tahitians last year. This building is denominated *The Royal Mission Chapel*, the dimensions of which are as follows:—it is 712 feet long by 54 wide. The ridge-pole, or middle, is supported by 36 massy pillars of the bread-fruit-tree. The outside posts all around the house are 280. It has 133 windows of sliding shutters, and 29 doors; the ends are of a semi-circular form. There are three square pulpits, about 260 feet apart from each other, and the extreme ones about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass. The rafters are covered with a fine kind of fringed matting, which is bound on with cords of various colours in a very neat manner; and the ends of the matting are left hanging down, like the flags in St. Paul's cathedral. The whole building is surrounded with a very strong fence of wood, and the space between it and the building is filled with gravel.

This Chapel was opened on Tuesday, May 11, 1819. The king and queen, and the principal people attended; three of the Missionaries preached at the same time. "The scene," say they, "was striking beyond description; no confusion ensued from three speakers preaching all at once in the same house, they being at such a great distance from each other. We suppose the number of hearers to have been between five and six thousand. Every thing exceeded our most sanguine expectations."

On Wednesday, the 12th, the Anniversary of the Missionary Society was held. On this occasion three other sermons were preached, and the Missionaries say, "We retired in the evening, praising God, and entreating him to bless

all our attempts to spread his glory, and promote his honour."

The next day, Thursday, a most interesting scene took place, when thousands of persons who had hitherto lived as uncivilized barbarians, without law, order, or decency, assembled to hear a code of laws founded upon the Bible, proclaimed by the king. "About noon," say the Missionaries, "we all assembled in the centre of the Royal Mission Chapel. The king requested brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed. After singing, reading the scriptures, and prayer, the king stood up, and looked upon the thousands of his subjects on his right and his left. Addressing himself to Tati, the pious Chief of the Southern part of the island, he said, 'Tati, what is your desire? what can I do for you?' Tati, who sat nearly opposite the pulpit, arose and said, 'Those are what we want—the papers you hold in your hand—the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.' The king then addressed himself to Utami, the good chief of Teoropaa, and in an affectionate manner said, 'Utami, and what is your desire?' He replied, 'One thing only is desired by us all, that which Tati has expressed—the laws, which you hold in your hand.' The king then addressed Arahau, the chief of Aimaou, and Vee, the chief of Tairarabu, nearly in the same manner, and they replied as the others had done. Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the chiefs if they approved of them? They replied aloud, 'We agree to them—we heartily agree to them.' The king then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once. When Pomare came to the article on rebellion, stirring up war, &c. he seemed inclined

to pass over it, but after a while proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the usual way only, but standing up, he called in a spirited manner to all his people, to lift up their hands again, even both hands, he setting the example, which was universally followed. Thus all the articles were passed and approved. Brother Henry concluded the meeting with a short address, prayer, and blessing. This interesting scene may be better conceived than described: to see a king giving laws to his people, with a regard to the authority of the word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all."

On Friday, the business of the Missionary Society was attended to. Pomare was thanked "for his princely conduct, as President of this Society, and for his royal contribution; and that he be requested to take his seat as President."* &c. &c. "Five thousand copies of an address to the Society, written by brother Henry, and neatly printed by brother Bourne, were given to the various Governors of the Society, and were received with the greatest eagerness imaginable."

On Lord's-day the 16th, the congregations again assembled in the *Chapel-Royal*, [not the Chapel-Royal of St. James's, but of Papaoa] to attend the baptism of the king. Nothing is said of Pomare on this occasion, as to his publicly renouncing idolatry, or professing his repentance towards God, and faith in our Lord Jesus Christ. This omission, however, is in some measure supplied by the Missionaries having previously stated, that Pomare had "expressed an earnest desire for baptism, engaging to devote himself to the Lord, and to put away every sin, and every appearance of evil;" that "he had conferences with some of the brethren upon the subject, and had expressed a deep sense of his sinfulness and unworthiness, a firm dependence upon the blood of Christ for pardon, and an earnest desire to join himself to the Lord in baptism." They add, "As it appeared to be the voice of the nation, and particularly of the most pious chiefs, and as his conduct has been so constant in teaching and promoting religion, we resolved to baptize him."

It will be observed, that these pious

* The style of this motion very much resembles that of a certain orator, mentioned Acts xxiv. 1, 4. We hope the Missionaries will not become the flatterers of their *Royal convert*!

Missionaries considered a credible profession of repentance and faith an essential prerequisite for baptism; and that this could not be dispensed with, though the candidate was a king. In the presence of the king, and between four and five thousand hearers, three of the Missionaries at the same time preached, on Matt. xxviii. 18—20; Sermons being ended, we all closed around the king, he being seated, on the occasion, in the centre, near the middle pulpit. Brother Bourne began with giving out a hymn, which was sung by the congregation. Brother Bicknell engaged in prayer, which being ended, the king stood up. Brother Bicknell stood upon the steps of the pulpit, and taking the water from the basin held by brother Henry, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost.† Pomare was observed to lift his eyes to heaven, and move his lips with an indistinct sound. The sight was very moving, especially to our elder brethren, who had been watching over him for so many years. Brother Bicknell addressed the king with firmness, yet not without a degree of tremour, entreating him to walk worthy of his high profession in the conspicuous station he holds before the eyes of men, angels, and God himself. Brother Henry addressed the people, exhorting them to follow the example of their king, and to give themselves up to the Lord. Another hymn was sung, and brother Wilson concluded the whole with prayer. Pomare shook hands affectionately with all the Missionaries, they being stationed, by his own desire, at his right and left hand. After the ceremony the king retired to his camp.

The brethren, after taking a repast, assembled for divine worship among themselves; brother Platt conducted the service, and preached from John xiv. 15. *If ye love me, keep my commandments.* Toward evening we held our last service with the natives in the Mission Chapel.

† It is not stated how large a quantity of water was thus poured upon the head of Pomare. It should seem that our Pædobaptist brethren, the Missionaries, do not consider *sprinkling* a proper mode of baptism for heathen converts! In the accounts of the Rev. Mr. Campbell's baptizing in Africa, it is always stated that the candidates *went into the water*, and were baptized: we suppose by *pouring* water upon their heads. As *immersion* was first superseded by *pouring*, and *pouring* by *sprinkling*; the rite will perhaps take a similar course back again, till it reach its original mode!

The king sat in his usual place at the east end. Brother Bourne preached in the east pulpit, from Acts ii. 38. *Repent and be baptized, &c.* Brother Crook in the middle, from Luke iii. 10. *Bring forth fruits meet for repentance, &c.*; and brother Darling in the west pulpit, from Acts viii. 36, 37. *See, here is water, what doth hinder me to be baptized, &c.* The king has undertaken to write out a fair copy of the laws for the press, and to send a circular letter to all the Governors on the subject of education, pressing upon parents the importance of getting their children instructed.

On Monday the 17th, all the brethren and sisters met at Wilks' Harbour, and celebrated our Saviour's dying love with much affection and Christian union. The afternoon was spent in arranging the affairs of the Society, drawing up rules for the baptized, &c. After which the brethren returned to their respected stations, with renewed vigour to press forward in the work of the Lord.

We remain yours, &c.

HENRY BICKNELL.
ROBERT BOURNE.
WILLIAM P. CROOK.
DAVID DARLING.
GEORGE PLATT.
WILLIAM HENRY.
SAMUEL THESSIER.
CHARLES WILSON.

On the 18th of May, an Auxiliary Missionary Meeting was held at Huahine, another island.

"When the contributions of each division of the islands were summed up, the total amount appeared to be,

"3985 Ohemori, or Bamboos of oil.

98 Buaa, or Pigs.

95 Taamu-pia, or Balls of Pia,
(arrow-root.)"

The account of an Auxiliary Society at Raietia is very encouraging. We can only find room for an extract or two.

"Brother Williams then arose, and proposed, that we immediately form ourselves into a Missionary Society, and that King Tapa be the President of it.—Brother Threlkeld seconded his motion, and it was instantly approved by a unanimous show of hands.

"Tapa then addressed the people with great propriety and warmth of feeling, saying, 'Remember what you used to do for the lying gods. You used to give all your time, strength, and property, and lives too. Look at the Marais you used to build for them. Then you had no property; it was all the gods'. Your canoes, your pigs, your mats, your cloth,

your food, all belonged to the gods. But now, all your property is your own; here are your teachers in the midst of us. God sent them. He is of great compassion. They left their own land to come here. Now our eyes are opened. Let us form our conduct by the word we learn. If we are wicked, God will perhaps take our teachers away from us. Let us compassionate other lands. Let us give our property willingly, with the whole heart. We cannot give money, but we will give what we have. Remember there were many drowned who helped to build the ark; do you take care lest you die in your own sins, after sending the Gospel to others; lest you become at last fuel for the fire, as the scaffolding that we use about our houses does. If we are not true believers, God will not regard us. We shall go to the fire of hell.'

"After Tapa had taken his seat, Puna, a man of very consistent conduct, invited the attention of the meeting, by saying, 'Friends, I have a little question; in your thoughts what is it that makes the heavy ships sail? I think it is the wind. If there were no wind, the ships would remain in one place; while there is wind we know ships can sail. Now I think that the money of the great Missionary Society is like the wind. If there had been none, no ship would have come here with Missionaries. If there is no property, how can Missionaries be sent to other countries, how can the ships sail? Let us then give what we can.'

"Tuahine, one of the cleverest men we have, then stood up, and said,—'Friends, the kings, chiefs, and all of you; we have heard much speech to-day; do not be tired: I also have a little to say. Whence come the great waters? is it not from the small streams that flow into them? If there were no little streams, there would be no great bodies of water. I have been thinking that the Missionary Society in Britain is like the great water, and that such little Societies as ours are like the little streams. Let there be many little streams: let not ours be dry. Let Missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the lying spirit; it is because of the good work of God. He sent his word, and Missionaries to teach us, and we hope there are some who have already believed.'

"Many propositions were subsequently made, and carried by a numerous holding up of the naked arm. The whole was conducted with a degree of interesting simplicity and affection that fanned the spark of zeal, and excited the tear of holy gratitude. The friends of religion in London never witnessed such a scene.

"Before we finally closed the meeting, opportunity was allowed for any one who wished to make his observations.

"Hoto, one of the great warriors, urged the people to constancy and consistency, that those across the great sea may not laugh at us.

"Waver, one of whom we have a very good opinion, whose heart we hope is changed, said, 'We are now become a Missionary Society, and we are to give our property that the word of God may be carried to all lands; but let us ask, Is it in our hearts? Has it taken root there? If not, how can we compassionate others? We must give our property with love of heart to those who are sitting in the shades of death.

"Paumona, whose conduct agrees with his profession, said, 'It would be well if all the world knew the word of God as well as we know it—if all could read it as we read it; if all could hear it every sabbath as we hear it; if all would bow the knee to Jesus—if all knew him as the only sacrifice for sin—then there would be no war. We are to give our property, that other lands may know the true God and his word, that they may have teachers. It is not to be given to the false gods as we used to do. Let us be diligent, and spend our strength in this good work.'

"Another observed, 'Friends, there have been many from amongst us who have been pierced with balls; let us have no more of it; let our guns be rotten with rust, and if we are to be pierced, let it be with the word of God.'—brother Williams then arose, and after some recapitulatory remarks, explained more particularly the design of the Society, and gave many reasons why they ought to collect their property. He urged it as a duty they owed to God, and to the Missionary Society in London. He contrasted the blessings they now enjoy, compared with their former wretched mode of living, and then referred to those countries where men and women are burned, where little children are given to feed beasts, and where old people are drowned; showing at the same time their need of the word of the true God. He concluded with incitements to perseverance and industry.

"Brother Threlkeld expressed the joy of his heart in witnessing so great a number assembled for so good a purpose; and after several appropriate remarks, he cautioned the people more particularly against the idle tales of worthless seamen. 'Perhaps,' said he, 'they will tell you that we want your property for ourselves; but you know better. We have never yet requested your property. For all we have received of you, we have given our own property. We have not come here to deceive you. Is there any one here who has been injured by us? Let him speak out. Are there any here present who have lived at variance before? Gratify your teachers, by burying your grievances, and live in peace. Love each other, as it becomes all who regard the word of God. Show your willingness to do so, by holding up your right hand.' This was instantly done.

"Brother Orsmond then proposed that the next Missionary Meeting be holden in May, 1820, and that the kings and chiefs be requested to complete our intended new large place of worship by that time. To this they promptly agreed, and the meeting concluded. A lively interest was excited in the minds of all, it was the topic of conversation for weeks after; and some have already begun to collect their cocoa-nuts for the annual contribution. Our spirits are revived, our zeal invigorated, and our determination to spend and be spent in the cause of the Redeemer strengthened. With prayers and ardent wishes for the peace and prosperity of Jerusalem, we remain, &c. (Signed) J. M. ORSMOND.

L. E. THRELKELD.
J. WILLIAMS.

"Since the baptism of the king, about thirty-five persons have been baptized in Eimeo only, beside a number in Tahiti, &c."

We have seen some of the above accounts published from another quarter in a small Tract; To this is appended an original letter of Pomare, which displays seriousness and good sense.

PROPOSED MEASURE

FOR THE

UNIVERSAL EDUCATION

OF THE

CHILDREN OF THE POOR.

—
We think it right to direct the attention of our Readers to a Bill introduced by Mr. Henry Brougham, into Parlia-

ment, as it is a measure pregnant with danger to the Protestant Dissenters; and should it unhappily be passed into a law, will be productive of more misery, and more immorality, than any Act of Parliament has done since the period of the famous *Schism-Bill*, (to which it is closely assimilated,) passed in the last year of Queen Anne.

Mr. Brougham's object is, that a school-house shall be erected in every parish, the expenses of which, according to his own estimate, will amount to *five or six hundred thousand pounds!* By no means this a trifling object for parishes when so much poverty and distress prevail in the country! But in addition to this, will be the permanent charge of supporting the school-masters, &c. &c.

These, however, are but inferior considerations. It is the great feature of the Bill of which we most seriously complain, that which throws an overwhelming weight of power and patronage into the hands of the established clergy thus increasing their ability to perplex and harass the Protestant Dissenters; and which, if it be not prevented, will be a source of incalculable distress to many of our congregations in England, and especially in Wales!

From the report of Mr. Brougham's Speech, published in the "Times" of June 29, 1820, we learn that Mr. B. requested the House to observe how he had united and knitted the system with the Protestant establishment. The senior parish officers were to read the certificates, [of the candidates for the office of school-master—which are to be granted by the Parson of the Parish—and to certify that the candidate is a churchman,] and to declare by letter to the resident Parson, on whom the choice of the meeting had fallen. He doubtless here would have the church with him, but he feared that the sectaries would be against him. Their argument was, "You are making this a new system of tithe. You are placing a second parson in each parish, whom we must pay, though we cannot conscientiously attend to his instructions. He bowed to this position."

As to the mode of religious instruction in these schools, Mr. B. proposes, that the Bible shall be used, and no other book without the consent of the Parson; that the children shall be taken by the master to the Parish Church, except the children of those Dissenters who shall refuse; that the church-catechism shall be taught to the children in the evening, with the before-named exception; and in order for the children to

love and respect religious worship, "Let them go to church in the morning, and let their afternoon be devoted to that innocent play which is most congenial to their age!!" With respect to the children of Dissenters going to their own churches and chapels it is nothing more than just and proper. Of course no conscientious Dissenter will allow his children to go to a Protestant church, any more than a Protestant will suffer his children to attend the service of the church of Rome!!"

Those who know how very easy it will be for the regulation of an Act of Parliament to be violated, by those whose inclinations will lead them to do so; especially when the *parish clerk* is the school-master, and the *parish parson* the sole judge in any matter of abuse, will calculate upon the manner in which Protestant Dissenters are likely to be treated if they should happen to have cause for complaint!

It is a hard case for Dissenters to be represented, if they should act conscientiously, as having an equal abhorrence to the Church of England, as Protestants have to the church of Rome; and if they should not act conscientiously, and permit them to go to Church and learn the Catechism, that they will then be considered as not Dissenters, but "Nothingarians," or "Anythingarians."

We feel persuaded that a Bill which breathes the immoral spirit of the "Bill of Sports," and of the exclusive spirit of "An Act to prevent the growth of Schism," will rouse the feelings of Protestant Dissenters to oppose it by every means in their power. This we know is the resolution of the "Protestant Dissenting Ministers" of the three Denominations in and about the Cities of London and Westminster, and also other bodies of Dissenters. We understand that it will not be attempted to pass this Bill during the present Session of Parliament, and we hope therefore, sufficient time will be found for every congregation of Protestant Dissenters in England and Wales, to prepare and present petitions to both Houses of Parliament, and if necessary to the King: praying that a Bill so unjust in its principle, and so vexatious in its enactments, may not become the law of the land.

We conclude by exhorting our Readers to make constant supplications to the God of all Grace, that he will interpose by his providence, and prevent a measure which in our opinion will be very injurious to the interests of religion and morality.

SINCE the above was printed, we have received the following letter from the respectable Secretaries of the Protestant Society upon the same subject.

To the Editor of the Baptist Magazine.

THE applications transmitted to us as Secretaries to "The Protestant Society for the protection of Religious Liberty," from all parts of the country, respecting the Bill announced to Parliament "For the Education of the Poor," whilst they gratify the Committee and afford us encouragement, are too numerous to receive individual replies.

For the Committee of that Institution, we therefore request you to state in your publication, that they had anticipated the difficulties of the measure before it was publicly explained; and that they were prepared vigilantly to observe that explanation, and carefully but candidly to examine the development of the design. To the Committee it has appeared to originate in imperfect information, and to be one of the most needless and objectionable measures that have been recently submitted to Parliament. Its final adoption the Committee would greatly deplore, and will be impelled by public duty strenuously to oppose. Nor will they be daunted in that opposition by their knowledge that the measure may have eloquent, powerful, and hierarchial support; since numerous communications already indicate that their opposition will be assisted by Dissenters and Methodists of every denomination; by Quakers, Catholics, and Jews; and by pious and liberal members of the established Church, who disapprove of sacramental tests, of the further union of the Church and the State, and of the additional intermingling of clerical functions with civil duties and secular affairs.

But as the measure is postponed for six months;—as no further proceedings can occur until another session of Parliament: as any Bill then introduced must be deliberately discussed; and as the plan may then be greatly modified and improved, the Committee deem it respectful to the benevolent proposer of the measure, as well as obviously expedient, to abstain from any immediate and public opposition to the plan.

Yet they assure their friends, that their vigilance will not abate, and that they will invite their assistance when danger is imminent, and whenever combined and general efforts may be required, and can avail. At that season they have been taught by experience to believe, that all the numerous congregations connected with their Society, and all the friends of liberal education and religious freedom, though habitually lovers of peace, roused by their call, and impelled by principle and duty, will instantly awake; and they hope that their prompt, universal, temperate, but firm, and zealous co-operation, will induce the Parliament, the Administration, and even the most determined advocates of the measure, to treat their disapprobation with the respect which their numbers, their property, their intelligence, and especially their moral and religious character, will well deserve.

Great, however, will be the satisfaction of the Committee, if intermediate representations and private labours shall prevent the necessity of such public exertions, and of that pleasure we shall cordially and joyfully partake,

We remain,

Your devoted faithful servants,

THOMAS PELLATT,

JOHN WILKS,

July 19, 1820.

THE SOCIETY

FOR

The Relief of Aged and Infirm

PROTESTANT

DISSENTING MINISTERS.

THIS benevolent Society, which was instituted in 1818, held its Annual Meeting at the King's Head Tavern, Poultry, May 25, 1820. The Fund already amounts to £5,000 Reduced 3 per Cents; £1,000 Navy 5 per Cents; and £450 Cash. Donations and Subscriptions are received by the Treasurer, (James Gibson, Esq.) 49, Lime-street; by the Secretary, (Rev. Thomas Cloutt,) 14, Penton-row, Walworth; by the Collector, (Mr. Norton,) 47, Fish-street Hill; and by Sir James Esdaile and Co. Lombard-street.

NEW CHAPEL OPENED.

TROSANT, MONMOUTHSHIRE.

A NEW Baptist Chapel was opened at Trosnant, Monmouthshire, April 19, 1820. Meeting at 10, 3, and 7 o'clock, and the preceding evening.

Welsh Sermons by Messrs. Hiley of Llanwenarth, Jer. xxxii. 40; Davies of Tredeger, Isaiah liv. 1, 2; Edmunds of Caerphly, Job vii. 37; Phillips of Caerleorn, Isaiah xii. 6; and Jenkins of Hengoed, Ps. lxxviii. 13.—English Sermons by Messrs. James of Pont-rhyd-gyun, Matt. xvi. 18; Davies of Hereford, Mal. i. 11; and Leonard of Magor, Rom. i. 16.—Reading and prayer by Messrs. Davies of Argoed; Lewis of Glasgoed; Michael of Sion Chapel; and Evans of Penygarn.—Hymns by Mr. James of Pont-rhyd-gyun.

The Chapel will contain about 1000 hearers; expenses about 660*l.*; subscriptions, &c. 200*l.*; debt 460*l.*; collections after the sermons above 24*l.*

April 22, Mr. John James, Minister at Pont-rhyd-gyun, near Newport, Monmouthshire.

ASSOCIATIONS.

BEDFORDSHIRE.

THE Fifth Annual Meeting was held at Leighton Buzzard, on Wednesday, May 3, 1820. Brother Such of Stevenon began with reading and prayer. Brother Cuttriss of Ridgmoor preached from Rom. vi. 1, 2. Brother Peacock of Rushden, from Tit. iii. 11, 12.

In the Afternoon the letters from the Churches and the circular letter were read, and other business transacted.

In the Evening, brother Simmons of Olney preached from Numb. xxiv. 15—17, and concluded the services of the day.

Collected for the Baptist Mission, 5*l.* 3*s.* 9*d.**

ESSEX.

ON Tuesday, May 30, 1820, the Ministers and Messengers of the Baptist Churches in the County assembled at Thorpe. The afternoon was occupied in transacting the business of the Association.

Evening, 6 o'clock, brother Miller prayed. The letters from the different churches were read, and brother Bolton concluded with prayer.

* We shall be obliged to our Correspondents who favour us with an account of Associations which have been held, if they will have the goodness to add the time and place of the next Association.

It was on this evening that the Association had to acknowledge one of the most providential deliverances of two of its members from an untimely grave, that has ever fallen to its lot to record. Having determined to go by water from Burnham to St. Osyth, they left home early in the morning, together with a little boy who accompanied them, after commending themselves to the care of that gracious Being who is too wise to be mistaken, too good to be unkind, and who, while he has an ear to hear, has also an arm to save. They had sailed for some hours in comfort and safety; and every thing seemed to promise them a speedy and pleasant interview with their ministering brethren and friends; when, on a sudden, and without any apprehension of danger, the accident occurred, which is thus described by brother Garrington.

"The sails being again set, and the anchor weighed, I felt remarkably comfortable with the full prospect of speedily and pleasantly arriving at St. Osyth. The boat, however, had scarcely come to the use of her helm, when a sudden gust of wind laid her side under water, from which she did not recover, but gradually (and which was remarkably providential) filled with water, till the weather side was uppermost, and the sails flat on the surface, which prevented her from turning keel upwards. In an instant, without being aware of danger, we were plunged into the water, which gradually rose till it had reached the mouth of myself and brother Haynes*, the little boy clinging to his shoulder. Each of us got to the weather side, keeping as close as we could together, and just able to maintain our hold, though even the upper side was considerably below the surface of the water. It is not probable we could have continued our hold many moments longer, nor perhaps even so long as we did, had it not been for the hope set before us. At the very moment of our extremity a revenue cutter's boat, manned by three men, was putting off from the shore to go to a distance, but which came immediately to our assistance, two of the men rowing, and one ready to hold out (as he cheerfully did) both hands to lay hold of us."

Such is the description which our brother has given of the kind intervention of that indulgent Providence, to whose gracious care both he and his companion had committed themselves, and but for which, in all probability, they might have sunk into the arms of death, might have left the Association to be-

* The Itinerant of the Association.

moan their loss, and might have been resting at this moment in their graves, equally apart from all the joys and sorrows which either gladden or disturb mankind.

It was about 9 o'clock in the evening, and after the many gloomy apprehensions concerning their safety had been cherished by the Association, that our brethren arrived to the great joy and delight of all present. The account of their perils and preservation was heard with the strongest emotions of sympathy and thanksgiving; and every heart was prepared to vent itself in gratitude to him, who so kindly interposed to save them from destruction, and who has so graciously promised to cover his people "with his feathers," and under whose "wings" they may "trust."

May 31, morning, half-past 6, brother Garrington prayed. Brother Pilkington preached from Heb. xii. 3. and concluded.

Half-past 10, brother Goodrich prayed. Brethren Wilkinson of Saffron Walden, and Bane of Potter-street, preached; the former from Isa. lxii. 6, 7, and the latter from Ps. cx. 3. The Itinerant then gave an account of the work in which he had been engaged, during his connection with the Association; and brother Pilkington concluded in prayer.

The next Annual Meeting to be held at Burnham, the last Tuesday and Wednesday in May. Brethren King and Goodrich to preach. In case of failure, brother Wilkinson.

WESTERN.

Bristol, May 23—25. Sermons;—May 24, Mr. Saunders, Heb. xii. 22; May 25, Mr. Cherry, Acts xiii. 26; Mr. Winterbotham, Gen. xviii. 17—19. Other Ministers engaged;—Messrs. Ayres, Cousins, Crisp, Downs, Holloway, Horsey, Humphrey, R. Martin, Miall, Millard, Roberts, Rodway, Saffery, Saunders, and Viney. Moderator, Dr. Ryland. Subject of the Circular Letter;—The Union which exists between Christ and Believers. The next Association is to be held at Kingsbridge, on the Wednesday and Thursday in Whitsun week, 1821. Messrs. Crisp and Winterbotham; or Saunders and Roberts, to preach: Mr. Miall to draw up the letter. Clear Increase 158. Number of Members in 77* associated churches 7207. Contributions to the Fund 165*l*. Divided among the widows of Ministers 112*l*. 11*s*. 2½*d*.

* The places, and the names of the ministers, are given. We recommend this for universal adoption in Circular Letters.

WEST CORNWALL.

THE Meetings of the Ministers and Churches which had been for some time discontinued, were renewed at Falmouth, on Wednesday, Dec. 29. On the preceding evening, Mr. Dore of Redruth, preached from 1 Tim. iii. 16. On the Wednesday morning at 7, met for prayer: in the forenoon Mr. Edmund Clarke of Truro, preached from Heb. iv. 15; in the evening Mr. Smith of Penzance preached from Isaiah ix. 2. Messrs. Lane, Heath, Hart (Independent Minister), and Dore, engaged in the devotional exercises of the day. It was agreed that these Meetings should in future be held half yearly in the Spring and Autumn.

On Tuesday, March 28, the half yearly Meeting of the above Association was held at Truro. On Monday evening, Mr. Green of Falmouth preached from 1 John i. 3. The interesting services of Tuesday were introduced by a Prayer Meeting early in the morning. In the forenoon, Mr. Hinton of Haverfordwest, (who was on a visit to Cornwall,) preached from Corinthians v. 14. In the evening, Mr. Lane of Helston preached from Luke xxiv. 27. The devotional services were conducted by Messrs. Dore, Henwood (Methodist Minister), Moore (Independent Minister), and Coxhead.

ORDINATION.

ROWLEY, DURHAM.

MR. W. FISHER, who studied for two years under Mr. Pengilly of Newcastle-upon-Tyne, under the patronage of the Stepney Institution, was ordained Pastor of the Particular Baptist Church at Rowley and Hindley on Thursday April 6. Mr. Winter of South Shields introduced the services with reading and prayer. Mr. Williamson of North Shields described the constitution of a gospel church, asked the usual questions, and received the confession of faith. Mr. Pengilly offered the ordination prayer, accompanied with imposition of hands, and delivered to Mr. F. a very serious charge from 1 Tim. iv. 6. "A good Minister of Jesus Christ." Mr. Sample, Pastor of the second Baptist Church in Newcastle, delivered an appropriate discourse to the Church from Ezra x. iv. And Mr. Fisher concluded with prayer. The services were highly interesting, and the prospect of usefulness is very encouraging.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 22, 1820, at Great Queen-street Chapel; Joseph Gutteridge, Esq. in the Chair:

I. On the motion of the Rev. *James Hinton* of Oxford, seconded by *Benjamin Shaw*, Esq. of London,

"That the Report now read be received and printed, under the direction of the Committee; and that, from a review of the progress of the Society, during the twenty-eight years of its existence, this Meeting sees abundant cause for unfeigned thankfulness to the God of all grace, on account of the success with which he has been pleased to crown its operations."

II. On the motion of the Rev. *George Burder*, Secretary to the London Missionary Society, seconded by *David Bethune*, Esq. of New York,

"That, duly appreciating the vast importance of presenting heathen nations with the scriptures in their vernacular tongues, and imparting the benefits of education to their children, this Meeting especially rejoices in the great extent to which the Missionaries connected with the Society, have been enabled to cultivate these very useful departments of Missionary labour; by which they have not only prepared the way, under the Divine blessing, for the success and perpetuity of their own instructions, but greatly facilitated the progress of all Christian Missions throughout the Eastern world."

III. On the motion of the Rev. *Jabez Bunting*, A.M. (one of the Secretaries of the Wesleyan Methodist Missionary So-

ciety,) seconded by *Henry Weymouth*, Esq. of Wandsworth,

"That this meeting, gratefully acknowledging the services rendered to the Society, during the past year, by its Officers and Committee, requests that the Treasurers, *Thomas King*, and *William Burls*, Esquires; and the Secretaries, *Dr. Ryland* and *Mr. Dyer*; will resume their respective offices; that those gentlemen whose names will be read by the Secretary will act as the Committee for the year ensuing; and that *J. C. Goteh*, Esq. and *Mr. Wm. Beddome*, be the auditors of accounts.

GENERAL COMMITTEE.

Rev. *Christopher Anderson*, Edinburgh.
George Barclay, Kilwinning.
Isaiah Birt, Birmingham.
John Birt, Manchester.
Thomas Blundell, Northampton.
Thomas Coles, Bourton.
F. A. Cox, Hackney.
Thomas Edmonds, Cambridge.
Moses Fisher, Liverpool.
William Giles, Chatham.
Thomas Griffin, London.
Robert Hall, Leicester.
James Hinton, Oxford.
James Hoby, London.
Reynold Hogg, Kinbolton.
Richard Horsey, Taunton.
William Innes, Edinburgh.
Joseph Ivimey, London.
John Jarman, Nottingham.
Joseph Kinghorn, Norwich.
Thomas Morgan, Birmingham.
Wm. Newman, D.D. Stepney.
Wm. Nicholls, Long Collingham.
Henry Page, Worcester.
John Palmer, Shrewsbury.
Thomas Roberts, Bristol.
John Saffery, Salisbury.
Wm. Steadman, D.D. Bradford.
Micah Thomas, Abergavenny.
Wm. Winterbotham, Horley.
Messrs. *John Deakin*, Birmingham.
James Deakin, Glasgow.
Joseph Dent, Milton.
W. B. Gurney, London.

Messrs. Joseph Gutteridge, London.
 Joseph Hall, Northampton.
 Joseph Hanson, Hammersmith.
 James Hobson, Kettering.
 James Lomax, Nottingham.
 John Marshall, London.
 Thomas Potts, Birmingham.
 Edward Phillips, Melksham.
 William Prance, Plymouth.
 Benjamin Shaw, London.
 John James Smith, Watford.
 Wm. Tomkins, Abingdon.
 J. B. Wilson, Clapham.
 John Yates, Leicester.
 Dr. Gregory, Woolwich.
 Dr. Stock, Bristol.

CENTRAL COMMITTEE.

Rev. Thomas Blundell.
 Thomas Coles.
 F. A. Cox.
 T. C. Edmonds.
 T. Griffin.
 Robert Hall.
 James Hinton.
 James Hoby.
 Joseph Ivimey.
 Joseph Kinghorn.
 Dr. Newman.
 John Saffery.
 William Winterbotham.

Dr. Gregory.

Messrs. W. B. Gurney.
 Gutteridge.
 Hanson.
 Marshall.
 Shaw.
 J. J. Smith.
 J. B. Wilson.

IV. On the motion of the Rev. Dr. Steadman of Bradford, seconded by the Rev. James Hoby of London,

"That it is highly gratifying to this Meeting, to hear of the liberal pecuniary aid which has been derived from the establishment of Auxiliary Societies in different parts of Great Britain, and that similar exertions have been made by the friends of the Mission at various places on the Continent of India; but as the funds are still far too limited to meet the growing demands on the Society, this Meeting earnestly recommends the formation of such Institutions to the utmost practicable extent; and trusts that the Committee will afford the most prompt assistance to promote an object so important to the interests of the Mission."

V. On the motion of the Rev. Wm. Winterbotham of Horsley, seconded by the Rev. John Birt of Manchester,

"That, with sentiments of gratitude for what has been accomplished in the cause of Missions, this meeting would combine the joyful anticipation of those

yet more illustrious events which the sure word of prophecy has taught us to expect; and, in the full conviction that nothing but a copious supply of the influences of the Holy Spirit can realize our expectations, would, with the utmost seriousness and affection, urge it on all the friends of the Society, to offer up their solemn, united, and persevering prayers for this essential blessing."

VI. Moved and seconded by the same,

"That the cordial thanks of this Meeting be presented to those Christian friends of other denominations, who have so cheerfully accommodated the Society with the use of their chapels at the present anniversary; and that we view, with satisfaction and delight, the encouraging progress made by various similar institutions, at home and abroad, in propagating the gospel of our Lord Jesus Christ."

VII. On the motion of the Rev. John Saffery of Salisbury, seconded by the Rev. James Upton of London,

"That the next Annual Meeting of the Society be held in London, on Thursday, June 21, 1821."

VIII. On the motion of the Rev. Joseph Ivimey of London, seconded by the Rev. John Saffery,

"That the thanks of this meeting be given to Joseph Gutteridge, Esq. for his able conduct in the Chair this day."

AUXILIARY SOCIETIES.

THE Committee have been favoured with a number of interesting communications from their friends, connected with Auxiliary Societies in different parts of the kingdom, in reply to a Circular transmitted a few weeks since by the Secretary. The plans detailed in these communications bear, as it was natural to expect, a near resemblance in their general features; but many of them contain highly important suggestions, resulting from experience, in reference to this subject, the principal of which we shall now subjoin.

1. Many concur in urging on Collectors the necessity of being regular and punctual in calling for subscriptions at the times in which they are considered due. Attention to this point seems to have

been, almost universally, the chief means of preserving the vigour and efficiency of a Society.

2. A very strong testimony is borne to the value and great importance of *Female aid*. Associations formed and conducted by our Christian sisters, have always been among the most productive, in proportion to their extent.

3. It is stated, that much benefit would result from the *regular, prompt and efficient* circulation of Missionary intelligence, by those friends, in different districts, who receive the *Heralds*, &c. from the Secretary. An intelligent friend, who feels a lively interest in the cause, has remarked, that the Committee of each Auxiliary Society must include some one individual, at least, who would willingly charge himself with the specific duty of putting the various publications into the hands of the respective persons for whom they are designed, as soon as possible after their arrival; and recommends that each Society would appoint some active and competent person expressly to this office.

4. Experience amply testifies that the *cordial and affectionate concurrence of our ministering brethren* is essential to the success of Auxiliary Institutions; and that where their influence is prudently exerted, it will invariably be seconded by the zeal and liberality of their people.

5. *Prayer Meetings*, for the express purpose of supplicating a blessing on Missionary exertions, at which short extracts from the *Herald*, and similar publications, have been read, are found highly useful in cherishing and perpetuating a Missionary spirit.

6. Finally, an esteemed Correspondent from a central county remarks, that if our ministers who reside in the principal towns were to visit the smaller churches in their respective neighbourhoods, and explain the nature, objects, and progress of the Mission, much interest would be excited, and considerable assistance received, which is now lost for want of some channel in which it might be conveyed.

On the whole, the intelligence which the Committee have received, tends to confirm them in the persuasion that, amidst all the commercial difficulties which are so generally complained of, there is much more money which would be cheerfully devoted to the cause of God among the heathen, if vigorous and combined

exertions were made to collect it. Feeling how much these exertions are required, in order to enable the Society to meet its present expenditure, we solicit the attention of our friends, in the first instance, to a set of Resolutions, which are recommended for adoption in the formation of Auxiliary Societies; and, then, to a Plan for "Missionary Unions," designed to combine and encourage exertions on a larger scale, so as to include a district of such dimensions as local convenience may dictate.

RESOLUTIONS recommended for adoption at Meetings assembled for the Formation of Auxiliary Societies to the Baptist Mission.

1. That a Society be formed, for the purpose of aiding the funds of the Baptist Missionary Society; to be denominated The ——— Auxiliary Baptist Missionary Society.

2. That all persons subscribing not less than One Shilling per quarter, be considered Members of this Society. The contributions to be paid quarterly, monthly, or weekly, at the option of the Subscriber.

3. That the business of this Society be under the management of a President, Treasurer, Secretary, and a Committee, five of whom shall form a quorum, who shall convene an Annual Meeting of the Subscribers, when the accounts, as audited by the Committee, shall be presented, and a new Committee and Officers appointed.

4. That the objects of the Committee shall be to call forth the zealous co-operation of the friends of the Redeemer, particularly those of the Baptist Denomination, in support of the Mission; to disperse, as widely as possible, Missionary information; and, above all, to unite in earnest prayer for the outpouring of the Holy Spirit upon the Mission, and for the spread of the Gospel throughout the world.

5. That the subscriptions be collected by the Committee, or by Collectors appointed by them; each Collector to be supplied with a Collecting Card for that purpose. That the monies be paid into

the hands of the Treasurer once a quarter; and that the whole of the funds so obtained, after deducting incidental expenses, shall be annually remitted to the Treasurer of the Parent Society.

6. That any person who shall obtain six Subscribers, of One Shilling per quarter, or upwards; or subscriptions to the amount of Sixpence per week, or upwards, shall be entitled to become a Member of the Committee.

7. That the Missionary Herald, together with such other of the Society's publications as may be found necessary, shall be regularly forwarded to each Member of the Committee, for general circulation among the Subscribers, and such as may be thought friendly to the object.

8. That whenever persons shall prefer subscribing to the Translations or Schools separately from the general objects of the Mission, a distinct account shall be opened for that purpose.

9. That all meetings of the Society be opened and closed with prayer.

10. That a copy of these Resolutions, together with an account of the formation of this Society, be sent to the Secretary of the Parent Institution.

11. That _____ be the President of this Society.

That _____ be the Treasurer.

That _____ be the Secretary.

That _____ be the Committee for the year ensuing, with power to add to their number.

Note.—Any number of the following papers, &c. which have been prepared for the use of Auxiliary Societies, may be obtained on application to the Rev. John Dyer, 15, Wood-street, Cheapside:

Address to the Friends of Missions.

Brief Statement of the Baptist Mission.

List of Stations.

Account of the Translations, Schools, &c.

Collecting Cards.

Map of the Missionary Stations.

It has been considered that, in many parts of the kingdom, where the distance of our friends from each other is such, as to prevent their acting together as an Auxiliary Society, or where Institutions of this kind already exist in part, it would be very desirable to adopt some plan, by which the Mission may become more fully known, and the zeal

and affection of those Christian friends already engaged in it, be diffused all around them. With this view, it has been thought that Missionary Unions might be formed, something on the plan of the Sunday School Unions, which would accomplish this desirable end, without interfering, in the slightest degree, with the plans and operations of Societies already formed; and which would, at the same time, tend to provide for Annual Collections amongst those Churches, in the District where Auxiliary Societies are not yet established. With this view, the following Resolutions have been framed, which are now respectfully submitted to the attention of the friends of the Mission.

RESOLUTIONS recommended for adoption at Meetings assembled for the Formation of Baptist Missionary Unions, in a County or District.

1. That a Society be formed for the purpose of watching over and promoting the interests of the Baptist Missionary Society, in the _____; to be denominated the _____ Baptist Missionary Union.

2. That the objects which this Union has in view, are, to animate and encourage those Societies and individuals who are already engaged in the Missionary cause within the district—to promote the establishment of new Auxiliary Societies, Ladies' Committees, and Juvenile Associations, wherever it may be found practicable—to superintend and arrange, (in conjunction, if necessary, with the Secretary of the Parent Society,) respecting annual collections to be made among those churches in the district where Auxiliary Societies are not yet formed—to promote the observance of Monthly Missionary Prayer Meetings—and to diffuse, as much as possible, Missionary intelligence and zeal throughout the district.

3. That the business of this Union shall be conducted by a President, Treasurer, Secretary, and Committee. That the Committee shall be

chosen from amongst the ministers of the different churches, and the officers of the different Auxiliary Societies, within the district, with power to add to their number; and that they shall meet once a quarter, or oftener, if necessary, for the furtherance of the above objects.—Five being considered a quorum.

4. That deputations from this Society be appointed, whenever it may be thought necessary, to wait on persons of distinction and affluence residing within the district, who may be judged likely to contribute to the general objects of the Mission, its Translations, or its Schools.

5. That an Annual Meeting of this Society be held, in rotation, in the principal places included in this Union; when Missionary sermons shall be preached, and collections made for the Mission; and a general statement of the progress of the Union, together with the amount of the funds raised by subscriptions and collections within the district, printed and circulated.

6. That all Meetings be begun and concluded with prayer.

N.B. By the constitution of the Parent Society, all Subscribers of 10s. 6d. per annum, or upwards, donors of £10. or upwards, and ministers making Annual Collections, are considered Members of the Society.

Foreign Intelligence.

SERAMPORE.

A SUCCESSION of afflictive Providences has had the effect of affording us opportunities of personal communication with several of our Missionary friends from this station, of late. After our June Number had been prepared for the press, our widowed sister Randall, of whose affecting bereavement some accounts were given in the Heralds for March and May, reached her native shores in safety, accompanied by her only child; and on the 31st of May, arrived, in the Hon. Company's ship Carnatic, our oldest female Missionary, Mrs. Marshman, after an absence of something more than twenty-one years. Nearly the whole of this period having been occupied in the laborious duties connected with the superintendence of a large school, the health of Mrs. M. has become so much impaired,

as to render a voyage to Europe absolutely necessary. She has brought with her the younger part of her family—two daughters and a son—who will probably remain in England for a time after their mother's return. It may be proper to remark, that the whole expense of these voyages is borne by our Serampore brethren.

It will gratify the friends of the Society to learn, that, at the period of Mrs. M.'s departure from Bengal—the latter end of January—both Dr. Marshman and Dr. Carey were in good health; and, it is almost superfluous to add, diligently occupied in their important labours. The printing of the Chinese Bible is approaching to a termination; several additional portions of this great work have been forwarded by the Carnatic. Thirty-seven pupils have entered the College, and an examination has taken place, in which it appeared that the students had made considerable proficiency. We expect that the Report of this first Annual Meeting of the College, will soon be circulated among the subscribers.

CALCUTTA.

Extracts from Mr. Adam's Journal concluded.

July 5.—The interest at Boronagur still continues considerable; we had a large congregation yesterday morning, although they were rather wanting in seriousness, which was occasioned by the levity of some young men who infected the rest. Amongst all the kinds of religion with their various divisions and subdivisions, idolatry is, I believe, that which is most fitted for *thoughtless inconsiderate* man. There are many forms that false religion assumes, that will not permit a man to live in a complete want of mental exertion. Covetousness is one species of idolatry, yet the miser has his mind occupied with a great degree of intense-ness upon his darling money. But he is the finished idolater, in whose mind one serious thought cannot claim a resting-place, and this alas! is the point of perfection at which almost every Hindoo has arrived. Hence an important advantage will be gained, when serious inquiry is at all generally excited.

6th.—Yesterday afternoon went out on the Chitpore road, entered a large temple of Seeb, which I found in ruins and inhabited by a few miserable Byraggees,

who spend their time in begging. Standing on a piece of ground near the temple, which is a little elevated above the road, we collected a large audience by singing a hymn, after which we addressed them respecting the gospel. Proceeding along, we came to another temple, into which we inquired if there was permission to enter. We were assured by a Bramhun, who had accompanied us from the former temple, that there was nothing to prevent us. As soon however, as the proprietor of the temple perceived us approaching, he darted out of his house, and pouring imprecations upon us, commanded us to be gone. After remonstrating with him for some time to no purpose about his intemperate language and conduct, we quietly departed. At a short distance we collected an audience of nearly three hundred people, to whom we preached the gospel; and were afterwards invited by a Baboo into his house, that we might explain our object to him in what he had seen us doing. After he had raised many objections, I concluded by assuring him that he was unable to judge of Christianity until he had read the Bible, to which he very willingly assented.

21st.—To-day, a person came with a profession of faith in Jesus Christ as the only Saviour, but after learning that he must not remain idle, that he must work with his hands and eat his own bread, he left us—he came in quest of the loaves and fishes. Another inquirer of a more pleasing description, reads the scriptures with Panchou almost every day. I have given him all those portions of the scriptures which I have by me, which he reads at home, and whenever a doubt or a difficulty arises, requests an explanation. To-day he read with me the account of Abraham calling Sarah his sister, to save his life. I asked him if Abraham by this committed sin or not. He replied, that if he were to judge by the rules of the Hindoo shastras he was not to blame, because for the preservation of life they permit a man to tell a lie. That a lie in every circumstance is a sin, was quite a new idea to him.

23rd.—Have not been able to go out as usual on account of the illness of Panchou. I was greatly afraid to-day that we should have lost him; his mind seemed composed and serene, and deeply affected with the love of Christ. Not being able to obtain any European medical assistance, I sent to him a Bengalee doctor, who had called on me with inquiries about the gospel, but Panchou refused to have any thing to do with him. The reason I afterwards discovered was,

that when a native practitioner prescribes, he invokes in the ear of his patient the name of some deity, performs many other absurd ceremonies, and ascribes the virtue of his drugs to the blessing obtained by these means.

25th.—Had the four usual services of the Lord's-day. In the morning it was with the utmost difficulty we could prevail on any one to enter the place of worship from the road; but when two or three had the courage to approach, many followed their example. On some occasions they are very backward through an undefined suspicion of what they do not know, and not unfrequently they are very forward and intrusive. In the evening, although the worship was conducted not in the chapel, but in the house, there was an attendance of eight or ten respectable natives; and, although their conduct was somewhat light and irreverent, yet there is, I think, great ground for expecting, that by steady perseverance, for a few years, we may succeed in collecting an audience even of unconverted natives, who will rather listen to Christian instruction, than attend to the old detail of house-chat, or idolatrous ceremonies.

27th.—After the worship this morning, which was very well attended, I led the hearers into an examination amongst themselves, of the qualifications of their gooroos to instruct them. They all concluded, that the gooroos had no other object than to get their money, and never aimed at leading them into the way of salvation. This naturally made them inquire whether they trusted in their gooroo or in the incantation which he pronounces in their ear, and they left me disputing about this. I was strongly reminded of the point which I have heard warmly contested in my native country, whether or not the preaching of the gospel, the Lord's Supper, &c. are nullified by the irreligion of the preacher or administrator. In one important respect, however, the cases are very dissimilar—the incantation does not convey a single idea to the mind of him in whose ear it is pronounced, and in whose memory it is stored. I was induced to converse with the people on this subject, because a person called on me last Sabbath, who stated that he was the gooroo of fourteen hundred houses in different parts of the country, that from them he collected annually about seven thousand sicca rupees, of which fourteen hundred were his own, and the rest he sent to his superior gooroo. He described a complete system of espionage. The chief gooroo appoints two subordinate ones, and un-

der them are several servants, who go about the country and observe the conduct of the disciples. Those who offend are threatened, beaten, and if at last they prove refractory, they are excommunicated. Poor creatures! they have freed themselves from the tyranny of brambles, and thrown away the chain of the east, only, I am afraid, to put their neck under a harder yoke.

W. ADAM.

MOORSLEDABAD.

Letter from Mr. Sutton, to Dr. Marshman, dated

Moorsledabad, July 19, 1819.

I AM exceedingly obliged for your kind letter. The expectations which both you and myself have formed of this station are not likely to be disappointed. On the contrary, every day the Lord appears enlarging my borders, and increasing my expectations with hopes of an abundant harvest. Pray for me, my brother, that my ideas of the divine blessing may be realized, and that I may have all that wisdom, zeal, spirituality, and purity, which are necessary to make me a faithful messenger of God.

I should have answered your letter the day it arrived, but I have been out for a short time upon a missionary and baptizing trip, and am only this morning returned. I believe you are aware, that at Daudpore, about eight coss from Berhampore, brother Wympass, a steady pious man who has been baptized many years, resides, and also Mr. H. an indigo planter. Mr. H. I believe you have before heard of. I have likewise been informed much about him since my residence here. There has also been a native with me for some time from this place, and Kureem has been down to Daudpore several times. Letters have also passed between Mr. H. and myself respecting his religious feelings; and last week I was earnestly requested to visit Mr. H. as there was evidently a work of God going on in both families. I went down, and never do I think I enjoyed three days of such continued devotional exercises before. It was a Bethel to my soul. Our hearts were full—we had no time to think of the world or its concerns; but only of what Jesus had done and suffered on our behalf. And after brother Wympass and myself had ex-

mined attentively the circumstances of all the candidates for baptism, and were agreed in sentiment concerning their spirituality of mind, and their dependence alone upon Jesus for salvation, I baptized Mr. H., Mrs. Wympass (the wife of brother Wympass,) Hurrynaut, a Brahman, and Bunor, a Mussulman; and on Thursday evening administered the ordinance to them. Our brother H. has been brought through a dark and intricate way, but our covenant Father has led him home at last; and I attribute both his change and that of Mrs. Wympass, in a great measure, to the steady, mild, Christ-like conduct of our brother Wympass. I think if ever I saw the clear indications of the work of the spirit, it is to be seen in brother H.; and I have little doubt he will be of great assistance to me; for his circumstances are good, his education superior, and his acquaintance with Scripture very considerable. You would be conferring a very great favour on me, and it would be gratifying to him, if you would, from the multiplicity of your engagements, write a line to him, and inform him of your joy in hearing of his being on the Lord's side.

I feel fully persuaded, my dear brother, that this is only the first fruits of my labours here, and that if the Lord should spare my life, many more will enrol themselves under the standard of the cross. I expect some to come forward shortly at Berhampore; and I have six natives now near me who have expressed their earnest wish to seek the way of salvation, and of some of them my hopes are great. If we labour for God and have a singleness of eye for his glory, we shall no doubt be blessed in our ministry. Brother Carey remarked to me, when at Serampore, that in whatever place we labour we shall find a few whom the Lord has already prepared to receive the word in the truth of it, although an extraordinary success may not attend our labours: and this remark I have found fully verified in my experience.

The society and schools go on as well as can be expected. I of course meet with some difficulty in establishing schools in a proper manner; but perseverance and the divine blessing will enable me to overcome every opposition.

I enjoy a good state of health, and I hope this is the case with every member of the family at S. and that the work of God is abundantly prospering in your hands.

I am, my dear brother,

Yours affectionately,

S. SUTTON.

DIGAH.

Extract of a Letter from Mr. Rowe to Mr. Saffery, dated Digah, Oct. 1819.

MRS. ROWE has removed her school, and now rents a place in a populous part of Dinapore, where she has the most flourishing Native School for boys that we have. She has boys brought to our Bungalow every Wednesday, to undergo an examination; and it is most encouraging to see what rapid progress they make. On these occasions, the greatest proficient in each class obtain chintz caps, as rewards; and these fine caps prove a powerful stimulus: such return home with a great deal of glee. Her female department is reduced to one native woman, who comes daily to her, to learn to read, and to work with her needle. She intends letting things remain in their present state, till we see what is likely to be done in our neighbourhood respecting Native Schools. Should there be a prospect of getting a regular supply of pecuniary aid, I hope she will be able to set up a Female School, that shall prove a blessing to many around us. She has lately written a Hindoostanee spelling-book, on the plan of Murray's. The master and boys of her Native School are much pleased with it, and I intend getting it printed, if I can. I am much pleased with a Native School we have near Bankipore. The Zemindar (land-holder) refuses to accept any thing for school-rent, and he and his family are very desirous of being instructed. Some of the boys frequently come to Digah to see me, though they live about four miles off. I fear I shall not be able to set up a school on the other side the Ganges this cold season, as I intended; my funds will not admit of my doing it.

Mrs. Rowe has lately received an interesting letter from sister Judson, dated July 3. I will give you an extract. "Our prospects begin to look a little brighter than formerly in this Mission. Mr. Judson preaches publicly in a building, erected in one of the most public roads. He spends all his time there, from morning till night, in talking and preaching to all who call. Last Sabbath was a peculiarly interesting day to us. The first Burman in all this great empire was baptized, in the presence of many of his countrymen, who seemed to wonder at the strangeness of the ordinance. He has given good evidence of having been renewed, and is a great comfort to us in this gloomy country. We confidently hope that others will follow his example shortly, and that the religion of Christ will take deep root here, and that nothing

will be able to destroy it. The old king died last month, and his eldest grandson is now peaceably seated on the throne. Two or three of his uncles rebelled, and were put to death, together with their families and adherents. The young king is said to be amiable and enterprising. O that his heart may be prepared to receive the gospel on his first hearing it preached. Mr. Judson intended going to Ava some time in the present year, before he heard of the king's death; but we hardly know what to do now, as the mind of the young king is so entirely occupied with state affairs. We must wait the openings of Providence, and we shall, I have no doubt, be directed."

Sister W. is safely arrived at Agra, and intends doing all in her power to promote Native Schools. One of our native brethren went up with her. She writes, that on their way up, thousands of the natives listened to him with the greatest attention, and that he distributed many books.

SUMATRA.

LETTERS have been received from our brethren Evans and Burton, which announce their safe arrival at St. Helena, after a pleasant passage, on the 7th of March. They speak in high terms of the kind and respectful attention which they had received from the captain and officers of the London; and of the Christian hospitality which they had experienced from the Rev. B. J. Vernon, junior Chaplain of the island, his lady, and other pious friends. It was expected that the ship would remain at St. Helena for some weeks; and indeed it appears to have been somewhat providential that they had to touch at this intermediate port, for on examining the ship's timbers, it was discovered that they were infected with the dry rot—a circumstance which might have rendered the latter part of their voyage dangerous. Mrs. Burton and Mrs. Evans had both been much indisposed, but had derived considerable benefit from being on shore. The Carnatic putting in here on her way to Europe, our young friends were unexpectedly gratified by seeing Mrs. Marshman and her family.—We hope to insert extracts from their correspondence in our next.

N. B. We omitted to state in our last, that the £300 presented for the support of a Native Missionary, was given by Mr. John Warner of Edmonton.